The American Ecclesiastical Review

VOL. CXXVIII, No. 1 JANUARY, 1953

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington, D. C.

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QUODLIBETAL QUESTIONS

I.

REPRESENTATIVE MEN

It is not without significance that among the makers of the modern mind some of the most important have had a history of mental illness. Rousseau, Comte, Nietzsche, and William James are cases in point. Schopenhauer can hardly be looked upon as healthy-minded, and Karl Marx's hatreds and prejudices were such that it is difficult to think of him as a normal man. Contrast such representative and influential modern thinkers with the great Greek and medieval philosophers. Socrates, Plato, Aristotle, and Plotinus, the greatest of the Greek thinkers, were men of serene minds and integrated characters. The very greatest of Christian philosophers were saints as well as sages—witness St. Augustine, St. Anselm, St. Albertus Magnus, St. Bonaventure, and St. Thomas Aquinas. With them can be named St. Robert Bellarmine because of his strength of character and holiness of life, although he was not their equal as a thinker. John Duns Scotus, Hugh of St. Victor, Robert Grosseteste, Cardinal Cajetan, John of St. Thomas, Francisco Suarez, Cardinal Newman, Cardinal Mercier, and countless other names in the great tradition fall into a sort of philosophical litany. They were men in whom were united sanity and sanctity, soundness of mind, depth of thought, and wholeness of life.

Aquinas, Bonaventure, Scotus, and their fellows were both the glory of their age and symbols of it. It cannot be said that the neurotic characters of such men as Auguste Comte and Friedrich Nietzsche are modern glories, but they are assuredly modern symbols. They were the representative thinkers of nineteenth-century France and Germany, or even of all Europe, in the case of Nietzsche. Because they were such, it was inevitable that "the stupid nineteenth century"—the phrase is Léon Daudet's—should be followed by the insane twentieth century.

A NIETZSCHEAN ARGUMENT

Nietzsche did not like the word "why" and usually disdained to give reasons in support of his theses. However, at one point in *Thus Spake Zarathustra* he offers an interesting argument for

his basic dogma that "God is dead," that is, that men have lost all effective belief in God and that He no longer exists even in their minds. He writes: "Could ye *conceive* a God? But let this mean the will to truth unto you, that everything be transformed into the humanly conceivable, the humanly sensible. Your own discernment shall ye follow out to the end." Thus Nietzsche is Protagoras redivivus, and he asserts anew and in a most personal way the Protagorean principle that man is the measure of all things. He continues: "But that I may reveal my heart entirely unto you, my friends: *If* there were Gods, how could I endure to be no God! Therefore, there are no Gods."

Formally, Nietzsche's argument is a conditional syllogism of the *modus tollens*. The minor premise of his argument denies the consequent in the major premise and therefore the conclusion denies the antecedent. Thus it observes the rule, *Sublata consequente, tollitur antecedens*. If A, then B; but B does not hold; hence A is false. Materially, there is no necessary connection either *de jure* or *de facto* between antecedent and consequent in the argument. It would be convenient to control reality after the Nietzschean pattern. One man might argue: "If that doctrine were true, I would hold it. But I do not hold it. Therefore, it is not true." Another could say: "If what you call perjury, espionage, and treason were wrong, I would not commit them. But I do such deeds. Therefore, they are not wrong." A victim of narcotics could justify himself: "If health and sanity were good things, I would want them. But I do not want them. Ergo." Still less can Nietzsche annihilate God by the easy way of stating that he cannot think of God as really existent and as truly greater than himself.

In another sense, Nietzsche's argument may be said to be the *ratio Anselmi* in reverse. St. Anselm reasoned from the conceivability of the greatest of all possible beings to His real existence, whereas Nietzsche states that God is humanly inconceivable and therefore nonexistent. He argues: "I, who am the measure of all things, cannot conceive myself as God: therefore, there is no God." Here is the argument from human authority pushed to the last extreme. Or rather it is not an argument at all, but simply an illustration of the maxim, *Pro ratione stat voluntas*.

THE VICES OF THE GREAT

Writing on the character and duties of the good ruler, Fénelon rebuked an error as current in his time as it is in our own. "It is commonly said," he wrote, "that the private vices of kings are less injurious than the mistakes they make as rulers. For my own part, I boldly assert that all their defects as men are of infinite importance to the community." That private vices can even be public benefits, as Bernard Mandeville's famous *Fable of the Bees* taught in Fénelon's time although not in his language, is an error even more false than the one that Fénelon condemned. If the ruler's private life is vicious, he will inevitably do damage in his management of public affairs. In confirmation of this truth are the characters and deeds of men like Hitler and Mussolini. They were depraved in their private lives and their depravity showed itself most fully when they plunged their peoples and the world into disaster. It is seen likewise in the case of Henry VIII. If further instances are called for, we need only look at Stalin, Mao, Tito, and the like. There are many kinds of vice and among them are atheism, cruelty, falsity, and hatred. Sooner or later such private vices reveal themselves in public calamities.

WHO ARE FREE?

According to Hegel, the orientals had a glimpse of freedom: they knew that one man, viz. the despot who ruled over them, was free. The Greeks knew that some men are free in contrast to the rest who are slaves either by nature or by law. It remained for "the Christianized Germans" to discover that all men are free.

In our own day, because of the work of many thinkers and doers, we have witnessed a reversal of the advance that Hegel describes. Today there is a widespread denial that all men are free. This denial is both theoretical and practical and it takes two principal forms. In the halfway house of socialism the theory and the practice are that only some men are free. The rulers and planners are free, but the great mass of men is not. They must be regulated and regimented. They cannot be trusted to choose and act for themselves. They must be controlled from womb to tomb. Under the completer socialism which is communism only one man is free. He is the No. 1 man, the Stalin, the Tito, or the Mao, of his time and place. He must make use

of a certain number of tools and henchmen and to them he will dispense some small share of his sole prerogative. But what liberty they get from him is a very temporary and dangerous thing. As so many modern instances have shown, theirs is a dreadful freedom. In large part our world has retreated to the oriental assertion that only one man is free.

Various forces have contributed to bringing about this rejection of freedom, not the least of which is Hegel's own philosophy. Hegel proclaimed that "the State is the divine idea on earth." He held that "all the worth that a human being possesses—all his spiritual reality—he possesses only through the State." He exalted and glorified "the world-historical individual," the world-conquerors and heroes in arms, the men like Alexander the Great, Julius Caesar, and Cesare Borgia, who were the earlier counterparts of such mighty despots as we have seen in our own day. All such Hegelian doctrines and others as well have helped to prepare the way for socialism to act as if only some few are free and for communism to fasten upon millions of men a system under which only one man is free.

A SENECAN JUDGMENT

When Seneca wrote of some of his contemporaries, *Vivere nolunt; mori nesciunt*, he passed a judgment that we can use today. But of Seneca himself and many others in the time of Nero, as well as of countless men and women in our own world, would it not be still truer to write, *Vivere nesciunt; mori nolunt?*

THE NEW GORGIAS

Gorgias ranks with Protagoras as the greatest of the Greek sophists, and his three principles may be said to be the sum of all skepticism and agnosticism. He taught that (1) nothing is; (2) even if there were anything, we could not know it; and (3) even if we knew it, we could not communicate our knowledge to others. When these principles are given such a candid statement, they do not find a very wide or ready acceptance. They are too forthright and dogmatic; they involve an obvious contradiction; they are in open conflict with experience and commonsense. Nevertheless, Gorgias' principles have been revived and have been applied in a very rigorous fashion to certain fields of thought and conduct. They have been transferred from metaphysics and epistemology, where they could never be popular, to ethics and

the philosophy of law. In our own time and country men like Justice Holmes have held a higher place and have exerted more influence than did Gorgias and his fellow sophists in the Greece of the fifth century before Christ.

The moral and legal positivists inform us that there are no absolutes. There is no natural law, they claim, no objective norm of morality, and no real distinction between good and evil. All moral decisions are relative and contingent upon time, place, and persons. Hamlet's dictum has been accepted as final: "There's nothing either good or bad but thinking makes it so." Gorgias' "Nothing is" becomes "Nothing is good or bad, but certain deeds become good one or the other according to human needs, customs, and decrees." Moreover, when the positivist denies that there are genuine and objective distinctions between good and evil, he necessarily denies that we can discover the natural law, and he implicitly denies that we can know God as the maker and promulgator of that law.

There is a further aspect to contemporary moral and legal positivism and it is found in the positivist's tendency to accept and extend the third principle laid down by Gorgias. For out of secularistic positivism issues a denial that a doctrine of natural morality can or should be taught. Hence we see in the modern world the secularist's attack not only on the teaching of religion in schools but as well on what is necessarily connected with religion, viz. a moral doctrine such as our own. For the only ethical system that is compatible with divine revelation is one that teaches that God has made known His law to men; that this law decrees that certain deeds are by nature good and others by nature evil; and that Caesar, the State, changing customs, and the human will are not the sole and adequate cause of right and wrong. It is this doctrine of a natural moral law which the positivists and secularists deny to be true and which they would keep from the minds and lives of men.

A PROBLEM FOR PURITANS

Macaulay's familiar statement in his essay on Milton that the Puritans forbade bearbaiting, not because it gave pain to the bear but because it gave pleasure to the spectators, is usually taken as a just criticism of Puritan rigorism. There is seemingly a further implication that the sport should have been forbidden

because it gave pain to the bear rather than for giving pleasure to the spectators.

If the Puritans argued as Macaulay indicates, they were closer to a correct moral judgment than those who would take the second position. There are cases when it is permissible to inflict pain on brute animals, including bears. Not even the complete sentimentalist will deny that a man has a right to beat off or kill a bear that is attacking him. Most people will admit that bears can be killed for food and fur. Bears as well as other animals can be used for legitimate scientific experiments, the antivivisectionists to the contrary notwithstanding. It is generally admitted that bears can be hunted even for pleasure without the hunters falling into sin. With regard to bearbaiting as a sport, it is not impossible to make out a defense of it similar to those advanced for bullfighting and cockfights.

In all these cases pain must be inflicted upon the bear, but it is never permissible for a man to take pleasure out of the bear's sufferings, whether they are inflicted in defense of human life, during the hunt, in the laboratory, or in the pit. The moral aspect of bearbaiting derives from the human beings who are concerned with it and from their acts of reason and will. Men can inflict needless, and therefore unjustified, pain upon a dumb animal. They can take deliberate pleasure out of watching its sufferings, whether those sufferings are the result of lawful acts or not. If they do so, they are rightly condemned for debasing their own nature as rational beings. If they wantonly torture brute animals for their own depraved enjoyment, then their sport should be condemned primarily for the reason that Macaulay ascribed to the Puritans.

SINCERITY IN SIN

Sometimes a man who apostasizes from the Church and attacks it is excused or defended on the score of his sincerity. No moral problem seems to arise in the minds of those who thus attribute sincerity of purpose to a critic or enemy of the Church. Actually, in the absence of true knowledge of a man's state of soul, we have as little right to hail his sincerity as to denounce his hypocrisy. The truth can be violated just as really when we affirm what we do not know to be fact as when we deny what we know to be true.

Aside from this, it is evident that the honorific word "sin-

cerity" can have a variety of meanings. If a man throws himself into his deed and is determined to bring it to a successful conclusion, he may certainly be said to be sincere. Who is more sincere in this sense than the thief, the adulterer, the murderer, and the traitor? Usually, of course, we are not so ingenuous as to excuse the act of the gunman on the ground that he is wholehearted in his task of robbing and killing his victims. Why should it be otherwise with the apostate who attempts to despoil men of their faith and to destroy the Church? A certain man refuses obedience to the Church, attacks its doctrines, sneers at its practices, vilifies Catholic leaders, scorns the great body of the faithful, and in general gives aid and comfort to the enemy. It may be concluded that he has had time for sufficient reflection and that he has given full consent of his will to his course of action. Must we then praise such a man, condone his deed, and extenuate his fault by a ready concession of his sincerity? If the word is to be abused, it can be applied with better charity to the man who falls in haste and passion rather than to one who coldly plots an attack upon Christ's Church and carries it out in a long and careful campaign.

TWO KINDS OF CENSORSHIP

When a persecutor plans to destroy the Church within a country, one of his first steps is to silence it. Before forbidding the celebration of Mass and the administration of the sacraments, the tyrant will censor the priest in the pulpit. The preacher is driven out of his church and thrown into prison if he talks on political matters. Since most of the dogmatic and moral teachings of the Church have political implications, especially in a totalitarian society, it is not easy for the preacher to find safe subjects. The Chinese communists who imprisoned a priest for saying that the atomic bomb is a terrible weapon have taken note of this fact. For the totalitarians the great principle is, "Nothing against the State, nothing outside the State, nothing above the State." Where this is the law of the land, it is obviously subversive to utter the text, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." Such words must be kept from the ears of men.

If the totalitarian ruler, Stalin or Mao or Tito, succeeds in silencing the Catholic priest in his pulpit, that is a great victory

for him and a terrible defeat for both priest and people. Yet the totalitarian way is neither the only way nor the most practical way of sealing the priest's lips and of keeping the Gospel from men. If the enemy forbids us to preach, we will resent and resist his command. Somehow we will defy him and circumvent his law. A far more effective form of censorship is that which comes from within ourselves. It is possible to stifle the Gospel by a system of self-silencing. The Sunday Masses can be put on so close a schedule that the sermon must be cut down to a bare minimum. Churches can be so large and so crowded that all sense of intimacy and of communication between preacher and people is lost. Decisions as to the need for sermons and as to their length and subject-matter can be dictated by criticisms from the most ignorant and thoughtless part of the congregation. The announcements can be made so long that there is little time and energy left for a homily on the Gospel. When official letters are to be read, the instruction can be dispensed with. No sermons at all need be preached during the hot weather from May to October.

This is an effective way to stifle the Gospel. No censorship is as real and no silencing as complete as that which springs from a hidden indifference and an inner hostility. Persecution sees the Gospel as something tremendous that must be subdued and throttled at all costs and at the earliest opportunity. Indifference looks upon the Gospel as of such little worth and power that it need not even be thought about in private or preached upon in public. We ourselves can do a more thorough work of suppressing the Gospel than can Stalin, Mao, or Tito. For when the priest silences himself, he puts out the lamp that should blaze within him and casts a shadow over the lives of those who look to him for light.

JOHN K. RYAN

The Catholic University of America
Washington, D. C.

SOME MORAL ASPECTS OF DRIVING A CAR

After one crosses the Delaware Bridge by car he is approximately one hundred and twenty-five miles from the George Washington Bridge. Two years ago a motorist would have had to violate many speed laws to make the distance between the two bridges in three hours. Today, with the new Turnpike, he can make the first one hundred and eighteen miles of the trip in less than two hours and still keep within the speed limits.

The advent of the turnpikes or freeways has not only permitted the motorist to travel at speeds formerly forbidden but it has also solved many of his other traffic problems. He is no longer confronted with crossroads, there are no stop signs, no traffic lights, etc. These new highways, however, bring their own peculiar problems: motorists are more liable to become drowsy on these roads than they would on the ordinary highways; drivers are not yet accustomed to the quick reflexes that are required in this new form of driving and consequently there is more chance of their running into the car in front of them.[1]

It was a trip along one of these turnpikes that occasioned a discussion of the morality of speeding and finally led to this article. The article is not confined to a discussion of the morality of speeding; it has been decided to consider the other moral problems that arise in the driving of a car.

The older authors, the Salmanticenses, for instance, do not discuss the question of the driver who travels at excessive speeds in his carriage. They do, however, speak of the driver who loses control of his horse and runs over a child. Basically the problem is the same.

Considering the recent increase of automotive traffic, particularly on Sundays and holidays, and the alarming daily death toll resulting from automotive accidents, one might expect to find a discussion of the moral aspects of driving a car in the present-day theological manuals. The authors do state the theological principles that will solve the problem, but there is no real discussion of the problem itself; even the more volumi-

[1] Actually, however, there are fewer accidents on the turnpikes than on the other highways, according to statistics available.

nous works such as Piscetta-Gennaro, Loiano, etc., do not mention the question. Past volumes of *The American Ecclesiastical Review* contain some brief but interesting references to the automobile.[2]

Theologians would classify the driving of a car as an action which is indifferent in itself. The goodness or badness of the action depends on the circumstances. Applying this to the driving of a car, it is obvious that at times a person could be using his car for a work of charity. At other times the driving of a car is obviously a bad act. A person who would use his car as a means of robbing a Brink's truck is performing a bad act. In this article we are not concerned with driving a car as a morally good act nor are we concerned with the end or purpose for which a person is driving a car. Our concern is with the *way* or *manner* in which a person drives his car. The discussion is limited to considering only sinful ways or manners of driving. We will also consider certain actions or omissions previous to driving which affect the morality of driving a car.

To establish an order in the treatment of the various problems that can arise, we will first consider the morality of performing or omitting to perform certain actions before actually driving a car. In this section such things as driving without a license, driving after having taken alcoholic beverages, etc., will be considered. In the other section of the paper we will consider the morality of certain actions performed in the actual driving of a car. In this section such things as speeding, reckless driving, etc., will be considered.

It is not altogether uncommon for a person to drive a car without first having obtained a license. Is it sinful, under ordinary conditions, to drive a car without having obtained a license?[3]

[2] In 1916 a letter by a priest on "The Priest and the Automobile" called forth three letters from other priests. One priest, in his defense of "the machine" said: "Hitherto the horse was employed to do what the automobile can do. And if the prophecies come true, the time will soon be here when this new vehicle will be used almost exclusively. . . . The automobile has come to stay. . . ."

[3] Throughout the entire article we are concerned only with ordinary circumstances. It is obvious that in extraordinary circumstances, e.g. a husband driving his sick wife to a hospital, one would not be bound to have a license or drive within the speed limits fixed by the state.

The answer to this question involves two considerations. The first has to do with the obligation of the civil law, the second with the obligations stemming from the natural law alone.

With respect to the first part: if a person regards the traffic laws as being merely penal, he will hold that driving without a license, viewed from the violation of the civil law alone, is not sinful. Those who regard the traffic laws as binding in conscience will maintain that the action is at least a venial sin of disobedience.

Since the question of the obligation of the civil law will enter into the discussion of each problem, we can avoid repetition by stating the opinions on this question. The reader, if he wishes, can refer back to the views stated here.

Theologians are divided on the obligation imposed by some of the civil laws.[4] There are some authors who maintain that some of the civil laws are merely penal; they state that some of the traffic laws are examples of laws which are merely penal; a violation of these laws, barring contempt, would not be sinful. According to this view, a driver who failed to stop at a stop sign would not commit an objective sin unless he offended against the natural law at the same time. Hence, passing a stop sign in a busy section of the city would be sinful but only because of the violation of the natural law; passing a stop sign in a country section where it was evident there was no oncoming traffic would be sinless. Other theologians maintain that all civil laws bind in conscience, provided they are just laws. The second view seems to be more in accord with Catholic tradition. The writer favors the view held by the second group, but since there are reputable authors among those who defend the first theory, he thinks that the opinion maintaining that some civil laws are merely penal cannot be denied extrinsic probability.

[4] H. Noldin, *Summa theologiae moralis* (30th ed., Westminster: Newman Bookshop, 1952), 1, 165; A. Vermeersch, *Theologiae moralis* (4th ed., Rome: Universitas Gregoriana, 1947), 1, 175; F. J. Connell, C.SS.R., *Morals in Politics and Professions* (Westminster: Newman Bookshop, 1946), p. 17; Martin T. Crowe, C.SS.R., *The Moral Obligation of Paying Just Taxes* (Washington: The Catholic University of America Press, 1949); M. Herron, T.O.R., *The Binding Force of Civil Laws* (Florida: Brower Press, 1952); G. Kelly, S.J., "Current Theology," *Theological Studies*, 8 (1947), 110–11.

With respect to the second part, that is, the obligation of the natural law relative to the person who drives without a license: according to the natural law, the person in question would sin if his driving would seriously endanger the life and property of another or his own life and property.[5] Driving under these circumstances would constitute a grave violation of the fifth and seventh commandments.[6] Ordinarily the sins would have been committed before the person actually drove the car.

May one who has fraudulently obtained a license drive a car? There are several ways by which one could have obtained his license fraudulently. In some instances the sin, on the part of the person who is obtaining the license, will be more serious than in other instances.

One who has obtained his license by "buying" it has violated both the civil law and the natural law. His violation of the civil law this time would certainly be a moral transgression, since he must co-operate in the injustice committed by the bribed official. If the person is incapable of driving, that is, if driving would constitute a real danger to the life and property of another or himself, he would be guilty of grave sin if he decided to drive. The one who "sold" the license makes himself a co-operator in the violation of the fifth and seventh commandments, unless he knows that the person by his driving will not endanger the lives and property of others or his own life and property.

A person who induces another to take his license tests for him makes himself a co-operator in the perjury committed whenever an oath must be taken. The person who takes the test is not only guilty of the sin of perjury, but is also a co-operator in the other's violation of the fifth and seventh commandments, unless he

[5] The license to drive would ordinarily enable one to consider himself a capable driver. It is not, however, an assurance that the person may not be obliged by reason of the natural law to refrain from driving. One who has a license, but because of some defect in his sight, etc., is now incapable of driving, would violate the same commandments by driving as one who has no license at all and is incapable of driving.

The "danger to life and property" is not what might be termed possible danger, but an actual danger.

[6] Since a person would hardly recognize himself as an incapable driver, the driver to whom the qualification belongs will not realize that he is objectively guilty of grave sin each time that he drives a car under these circumstances.

knows that the driver will not constitute a danger to the life and property of anyone. Again, the person who has obtained the license in this way may be obliged by the natural law to refrain from driving.

Another action previous to driving a car which must be considered is the matter of taking alcoholic beverages. According to statistics, this is the cause of many accidents, particularly those taking place at night. Some of those who regard the civil laws as penal would consider this particular law among those that bind in conscience. The more important consideration in this matter is the obligation stemming from the natural law. We cannot, on the basis of the natural law, establish a direct relation between the gravity of the sin of intemperance and the gravity of the sin committed by one who drives a car immediately after violating the virtue of temperance. The fact that a person has sinned venially against the virtue of temperance would not permit one to say that driving a car for such a person would always be only venially sinful. It could happen that a person who has sinned venially against the virtue of temperance commits a twofold grave sin by driving a car in that condition. One who by his drinking has notably dulled and diminished his reflexes would ordinarily sin seriously by driving a car while in that condition. One who is intoxicated or who has lost control or almost lost control of his faculties certainly is objectively guilty of a serious violation of the fifth and seventh commandments if he drives the car in that condition.[7]

Another consideration that merits attention is the morality of knowingly using a car which has defective brakes. Here again I believe that some who favor the penal law theory would recognize a moral obligation in this particular civil law. Considering the point from the natural law: if the brakes are practically useless, the motorist driving in ordinary traffic would be seriously endangering the life and property of his neighbor and himself. If the brakes are such that the driver can keep the car under con-

[7] What was said before about a person not realizing he is incapable of driving might apply here also; there is the *voluntarium in causa* to be considered in the present case.

The sin of scandal may or may not be present in the various examples which are given.

trol when it is traveling at a "reasonable speed," there is no sin at all. It is said at a reasonable speed because anything less will constitute a danger to other motorists and himself; this is particularly true if the driver were forced to go very slowly along the ordinary highway.[8]

What has been said with respect to defective brakes would hold for such things as defective tires. A blowout with the ordinary tire would cause a motorist to lose control of the car temporarily. It would be sinful for one to expose himself unnecessarily to the danger of losing control of the car.

Having discussed the morality of certain actions performed before driving a car, we can now turn our attention to the morality of certain actions which occur while driving a car. The first point is "reckless driving." A person falls into this classification if he "drives any vehicle upon a highway carelessly and heedlessly in willful or wanton disregard of the rights and safety of others, or without due caution and circumspection and at a speed or in a manner so as to endanger any person or property."[9]

Accepting this definition of reckless driving and regardless of the views relative to the actual obligation of the civil law, we would consider a motorist who drives in this manner guilty of a serious violation of the law of God. It would not be an easy task to determine precisely who would fall into the classification of reckless driver, but certainly one who would take his eyes off the road for prolonged intervals, or who would frequently turn around to converse with the passengers in the rear seat, could be considered a reckless driver. It is obvious that not every act of carelessness constitutes reckless driving. The carelessness must be of such a nature that it disregards the rights and safety of others or the motorist himself to the extent that the driver actually endangers the person or property of others. Traveling at excessive speeds in ordinary traffic would also be a disregard of the rights and safety of others and could be considered reckless driv-

[8] The Traffic Code of the District of Columbia makes specific reference to this point: "No person shall drive a vehicle at such a slow speed as to impede or block the normal and reasonable movement of traffic, except when reduced speed is necessary for safe operation or in compliance with law" (Art. VI, Sec. 24).

[9] Art. V, Sec. 21 of the Traffic Code for the District of Columbia.

ing. The question of speeding, however, will be considered by itself.

The motorist is continually confronted by the "stop sign." Is it a sinful act to go through these signs without first coming to the required stop? Would it be sufficient to slow down and, if no other car is coming, to continue into the intersection? It is certain that not every non-observance of the stop sign is sinful, if the matter is considered in the light of the obligation of the natural law alone. Those transgressions which would constitute a real danger to the life and property of a person would be serious violations of the fifth and seventh commandments.[10] There are obvious examples in this matter and in the other problems treated in this section where a motorist might offend against the virtue of charity when there has been no violation of the commandments.

"Beating the red light" has caused many accidents that could easily have been avoided. In this matter we can say that one who beats the red light and by so doing actually endangers the life and property of others is guilty objectively of a serious violation of the fifth and seventh commandments. It could hardly be objected that drivers always look before proceeding on the green light. If that were true, there would have been no accidents resulting from an attempt to beat the red light.

Speeding, as the term is defined in the Traffic Code of the District of Columbia, consists in "driving a vehicle on a street or highway at a greater speed than is reasonable and prudent under the conditions and having regard to the actual and potential hazards then existing. In every event speed shall be controlled as may be necessary to avoid colliding with any person, vehicle, or other conveyance on or entering the street or highway in compliance with legal requirements and the duty of all persons to use due care."[11] This general enactment forbidding speeding is to a great extent merely an enunciation of the dictates of the natural law.

What is the morality of speeding according to the obligations imposed by the natural law? Speeding, as described in the above

[10] There is the element of scandal which could make this act sinful, even though there is no violation of the commandments.

[11] Art. VI, Sec. 22.

section of the Traffic Code, is an obvious endangering of the life and property of others. Speeding, when the term means exceeding the speed limits without actually imperiling others, would not constitute a grave violation of the natural law.

There is a section of the Traffic Code which speaks of speed limits in terms of miles per hour. Not every violation of this section of the law would be a transgression of the natural law. One who travels fifty when the speed limit is forty-five does not by that very fact sin against the natural law. It would be impossible to state in miles per hour what speed must not be exceeded in order to avoid colliding with any person or vehicle or to avoid really endangering others. A general principle is: one who drives at a speed which, considering the circumstances of time and place, seriously endangers the life and property of others or himself, violates the natural law in a twofold serious manner. According to this view, one who is a good driver and knows the road, etc., might travel at one speed and not violate the natural law; another, a less competent driver, traveling at the same speed could be sinning seriously.

The speed limit designated for school and playground zones, at least in the District of Columbia, is fifteen miles per hour. The wording of the law is this: "Fifteen miles per hour when passing a school building or the grounds thereof during recess periods or while children are going to or leaving school during the opening or closing hours."[12] The point here, I believe, is whether or not the driver can fulfill his obligation of bringing his car to stop at any given moment. In the circumstances we are considering at present, because of the ever-present danger of the child running into the street the motorist must be able to stop his car almost immediately. If he does not, or if he cannot, he exposes himself to the proximate danger of running over the child. For this reason, it seems to the writer that one who would notably exceed the speed limit designated for the school zones would sin gravely.[13]

The writer realizes that the driver hurrying through a school or playground zone or speeding along the highway would in

[12] Art. VI, Sec. 22, 1, b and c.

[13] Charts indicating the length of space required to stop a car indicate the differences between a car traveling at the mentioned rate and a car traveling at speeds which notably exceed this rate.

many cases be utterly oblivious of the sinfulness of his action. I think many readers could cite instances of otherwise conscientious people who could be classed as reckless drivers and who are quite oblivious of the fact that they are objectively guilty of violating the natural law. It may never have occurred to these drivers that they are seriously violating the fifth and seventh commandments. A driver may have realized that this action was a violation of the traffic laws but not an action that was seriously endangering the lives of others. According to recent statistics 37,500 people were killed last year through automobile accidents. By the end of December, 1951, the one millionth auto fatality was recorded for the United States alone. Many of these accidents, and we have mentioned only those which resulted in at least one death, could have been avoided. In coming years, with the marked increase of automotive traffic, and with the continued increase of power in cars, the number of accidents will be much higher unless there is some effective remedy applied.

The writer believes that this situation will not be remedied as long as drivers view the violations of the traffic laws as "merely civil offenses." A remedy is possible if those who drive become conscious of the moral obligations they assume when they get behind the wheel of a car. One way of making our people conscious of the moral implications involved in driving a car is to include such subjects as speeding, reckless driving, and similar points in our discussions, talks, sermons on the fifth and seventh commandments. If these points were stressed even once a year, we could expect more conscientious drivers and fewer accidents. Moreover, in this matter and many others which pertain to the seventh commandment, the obligations stemming from the virtue of charity should not be neglected. If we are successful in making some of the motorists conscious of their moral obligations in justice and charity, we will have applied an effective remedy to prevent the slaughter on our city streets and highways.

KENNETH B. MOORE, O.Carm.

Whitefriars Hall
Washington, D. C.

DIVINE MOTHERHOOD TITLES IN THE LITANY OF LORETO

In the Litany of Loreto four invocations refer to Mary's divine motherhood: Mother of God, of Christ, of the Creator, of the Saviour. At first sight this seems to be a mere accumulation of synonymous terms; upon closer examination, however, these titles open up for us wonderful vistas into the greatness of Mary and the incomprehensible riches of divine wisdom, power, and love, in the economy of our salvation.

The first title states the basic truth: Mary is the Mother of God. There is but one God, that is, one divine nature, but in that one God there are three Persons. In virtue of her divine motherhood Mary must enter into a most intimate relation with each one of these three Persons.

The second title defines this divine motherhood more precisely to refer to the second Person of the Trinity, namely, the Word of the Father. The Word became flesh and dwelt among us to be Christ, the Teacher, King, and Priest of mankind, the Mediator between God and men.

The third title, Mother of the Creator, refers to the work of Christ as a second creation to replace the first creation, that had been destroyed by sin. It was fitting that the Word of God, through Whom all things were made in the first creation, should also be the author of the second creation.

The fourth title, Mother of the Saviour, characterizes this second creation as a salvation. It saves mankind from the misery into which sin had plunged it and restores man to his original, God-willed state, in greatness and splendor, which far surpasses the state of man in Paradise.

Even this brief outline of the mutual relations of these four titles allows a glimpse into the mysterious depths of God's work and also the unfathomable dignity of the Mother of God.

Mother of God

Mary is the Mother of God. Thus it was defined at the Council of Ephesus, in the year 431, against Nestorius, "If anyone does not confess that Emmanuel is God in truth and, therefore, the

holy Virgin Mother of God (since she brought forth according to the flesh the incarnate Word of God), let him be anathema." St. Cyril of Alexandria, the most vigorous opponent of Nestorius, argued, "If our Lord Jesus Christ is God, how should the holy Virgin who has given Him birth, not be the Mother of God?" When at the close of the Council St. Cyril informed the people that Nestorius had been condemned and deprived of all ecclesiastical rank, the joy of the people knew no bounds. They cried out as if with one voice, "The enemy of the glorious Virgin has been laid low; long live the glorious and ever victorious Mother of God."

Through her divine motherhood Mary enters, so to say, into the very bosom of the Most Blessed Trinity. The very Godhead abode in Mary as long as the incarnate Son of God dwelt in her and, therefore, also the very life and operations of the three divine Persons. In view of this St. Thomas can say, "Mary, by the fact that she is the Mother of God, possesses a certain infinite dignity, arising out of the infinite good, which is God." Well known is the saying of St. Bonaventure that God, indeed, could have created a greater world, a more glorious heaven, but He could not have created a more glorious Mother than the Mother of God.

As Mother according to the flesh of the eternal Son of God Mary stands by the side of the Father, calling Him her Son whom the Father begets from all eternity. The overwhelming majesty of this fact is set in striking relief in the Christmas liturgy of holy Church. In the Introit of the first Mass we listen to the voice of the Father, "The Lord hath said to Me: 'Thou art My Son, this day have I begotten Thee'." In the Gospel of the same Mass St. Luke records, "And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger." This glorious Mother can press this her firstborn Son to her bosom and say, "Thou art *my* Son; this day *I* have brought Thee forth." And as we hear in the third Mass, the child that is born to us, the Son who is given to us, is He of whom St. John in the Gospel of this Mass says, "And the Word was made flesh, and dwelt among us."

Since through Mary the Son of the Father has in all truth become man, the Father now can exercise authority over the

Son, which, because of the equality of the divine nature, He could not do before; He can demand obedience and worship. And one act of obedience or worship on the part of the divine Son confers upon the Father infinitely more honor and glory than the combined honor and glory rendered to Him by all angels and saints. These are mysteries so profound that we cannot but admire, fall upon our knees and adore

Through Mary's motherhood the Son of God becomes the Son of man, Head of the human race which was to be elevated to the dignity of the children of God. It is in Mary that the Son celebrates His nuptials with the human race for the purpose of begetting spiritual children of God. So says Leo XIII in his encyclical *Octobri mense* of 1891: "The eternal Son of God, about to assume human nature for the redemption and exaltation of man, and for that reason to enter a certain mystical marriage with the whole human race, did not do so until He had received the full consent of the chosen Mother, who in a certain way acted the part of the human race. . . ."

Thus it is through Mary that the Word of God, begotten by the Father in the silence of eternity, in inaccessible light, enters this world, becomes visible and audible; now the Word of God can speak the words of God in the language of men, can place Himself at the head of the human race and lead them in rendering to the Father adoration and worship, such as men could never have rendered otherwise.

Mary is called the Spouse of the Holy Spirit. The very name stands for mutual love, identity of interests, mutual self-surrender—in the case of two human persons within the limits of the law and love of God, in the case of a human and a divine Person absolute and unconditional on the part of the human person. To no other human person did the Holy Spirit give Himself with such fullness of grace and love, and from no other person did He receive such complete, perfect, unconditional service as from His holy Spouse.

These relations of Mary to the three divine Persons in consequence of her divine motherhood so wonderfully unite God and men, produce such completeness and harmony in the works of God, that Mary has been called the complement of the Blessed Trinity. This expression surely does not mean that the Mother

of God added anything of her own to the infinite perfection of the divine Persons, but it does mean that, according to the eternal decrees of God, God wished to unite with Himself the whole of Creation in a union of life and love through the Incarnation of the eternal Word of the Father, and that in accomplishing this decree Mary was to co-operate.

Mother of God—infinite love and condescension on the part of God, infinite exaltation on the part of man—all so grand, so sublime, so full of mystery, that it were unbelievable were it not a dogma of our holy faith: Mary is the Mother of God.

A. BISKUPEK, S.V.D.

St. Louis, Mo.

THE BIBLE AND ENGLISH-SPEAKING CATHOLICS

Considering the fewness of their numbers and the hard-pressed circumstances of their lot in the areas of the world dominated by post-Reformation English power, Catholics have a remarkable record of scholarship in translation and zeal in the loving use of the Sacred Scriptures. The catalogue of the British Museum lists 313 publications by Catholics of editions of the Bible in whole or in part between 1505 and 1950. It is interesting to note that the first biblical text ever to be printed in English was a translation of the Penetential Psalms by St. John Fisher, the Catholic bishop who died a martyr in his resistance to the spiritual pretensions of the English king.

In America alone Catholics have published 264 editions of the Scriptures in English, of which more than 50 have appeared in the last 10 years.

—His Excellency Bishop John Wright of Worcester, in his pastoral letter, *On the Five Hundredth Anniversary of the First Printing of a Book (John Gutenberg's Bible)*, Worcester: The Catholic Free Press, 1952, p. 10.

OUR INDUSTRIAL ENVIRONMENT: ITS SPIRITUAL ASSETS

How much stimulus to the knowledge and love of God does an industrial society provide? To answer this is to determine its spiritual assets.

The purpose here will be to suggest what lines a spirituality will take in such a society; how to make spiritual capital of its characteristic features. There is the optimistic premise that daily life in the industrial society provides us fuel for the knowledge and love of God.

The surroundings of agrarian life surely have their peculiar means of aiding the quest of holiness. The marvelous growth of crops, the infinite variations in the life and beauty of nature's elements provokes admiration for God; this in turn brings a prayerful response from men blessed with quiet nerves and leisurely habits of work. Their direct dependence on the soil binds them to their heavenly Father in confident petition for their daily bread. But an analysis of an industrial society reveals that it, too, is endowed with traits designed to keep the soul close to God.

When there is a change to an industrial society the focus of admiration shifts from the beauties of nature to those of man. True, the revelation of God's goodness is more subtle in man, but for that reason more profound. Unlike the beauties of nature, man can be properly called an image of God because of his rational nature. By Faith we see in man the image of the Trinity in his existence, intellect, and will; a son of God and the redeemed of Christ. The admiration awakened by these convictions will surely bring a prayerful response.

A striking manifestation of God today is the creative genius of man. The progress of science and its benefits should become a means of sanctification as Pope Pius XII brought out so well to the Pontifical Academy of Science:

> In fact, according to the measure of its progress, and contrary to affirmations advanced in the past, true science discovers God in an ever-increasing degree—as though God were waiting behind every

door opened by science. We would even say that from this progressive discovery of God, which is realized in the increase of knowledge, there flow benefits not only for the scientist himself when he reflects as a philosopher—and how can he escape such reflections?—but also for those who share in these new discoveries or make them the object of their own considerations.

Yet in the very presence of its scientific triumphs an industrial society is chastened by striking evidence of its finitude. The conquest of nineteenth century disease leaves medical science confronted with our own urban ills of the twentieth century, cancer, heart disease, etc. Dwarfing all is the threat of total war which has been made possible by our scientific achievements.

With the primitive tribes who live in dread of hurricane, pestilence and drought, we, too, must humbly unite in the petition, "deliver us from evil." We are driven even more than they to confide in God.

The tremendous power of production which we wield should surely yield economic security; yet human frailty is involved in the co-operation that should produce it. In this situation, too, we are driven to God with the petition that He "give us this day our daily bread."

The doctrine of Divine Providence surely has taken on a deeper meaning because of our industrial, urban environment. Without destroying the free will of men, it answers the petitions of the "Our Father," working marvelously in the complex structure that supports us.

Pius XII called our attention to another way in which industrial man is drawn to God by his very environment. He was speaking of devotion to the Sacred Heart, that sublime revelation made in modern times to satisfy the human hunger for God:

> It has brought countless blessings to Christendom, it has been a "floodtide of happiness for the city of God." And what age has ever stood in more need of such blessings than ours? It has given birth to great improvements in mechanical science and in the outward comforts of life; but was there ever an age which suffered more from mental starvation, from a deeply-rooted impoverishment of the human soul? It has surely verified that clear prophesy in the Apocalypse, "Thou hast said, I am rich, I have prospered, I want for nothing, and dost not perceive that thou are wretched, pitiable, poor, blind, naked."

There is yet another advantage in the complex character of our society. Besides being bound closely to God and His Providence we are bound in justice and charity to our fellowmen. The multiple relations we bear to them demand an elaboration of these two virtues beyond what they would be in another type of society.

The whole economic organism ministers to the individual and he in turn has his function to perform. There is a continual opportunity to define and accept one's rights and obligations in accordance with the dictates of the virtue of justice. This attractive virtue and its merits should grow in the process.

Each human element in society's organism is fulfilling God's purpose and consequently can be moved by love for Him. Thus motivated, the individual can be an ambassador of love in providing for God's children. The circle of love is completed when the individual is grateful to God and his fellowmen for feeding, clothing, and sheltering himself.

It is also possible to recover a fuller meaning of the fourth commandment through the relationships that exist in the units of production. Christian tradition, as exemplified in the medieval cities, has always viewed these as family affairs. In the present day context this implies a spiritual relationship between the members of the enterprise. Employers and others in a place of influence should as fathers safeguard the morals of the family. All, as brothers and sisters, should strive to be an elevating influence on each other, the weaker being sustained by the stronger. Urban life has made it possible for these latter to form associations which are a source of mutual encouragement in fulfilling their mission to be the salt of the earth and the light of the world.

Involved in human relations is the fact of classes. This can become a stimulus to charity and humility or a destructive virus sustaining pride. In the latter case its influence must be analyzed before it can be made a practical target of asceticism.

In general there is a tendency to honor one's class and membership in it by income or the standards of Hollywood. Those ranked high by such criteria become arrogant, those not so honored come to despise their role, envy others, or are absorbed in a disquieting ambition.

Christian humility will head-off such tendencies. Class and membership in it will be evaluated by perfection and fidelity in fulfilling functions in the total economy; by the degree to which one makes it serve as an instrument of salvation and sanctification for self and others. And finally, each class and member in it will humbly and realistically accept the fact of individual dependence upon the whole economic body. We have here a situation which is well described by the analogy of St. Paul in his concept of the Church as the Mystical Body of Christ. Society, too, is like a body.

Without temperance and a spirit of poverty the whole function of an economy and its blessings will be pointless. The advantage of our industrial society in terms of man's ultimate goal as a person is this: Economic needs are met in considerably shorter time with the result that greater scope is given to the pursuit of intellectual goods or what we might describe as the higher life. Like other societies it still capitalizes on work as an expression of the human person and as a means to self-sanctification, but unlike others it provides more time for worship, prayerful reflection, works of zeal and charity, cultivation of the good, beautiful and true through theology and the other sciences and arts.

According to the cynic's remark, we Americans dread nothing so much as a minute of silence. Exaggerated though it is, this observation is revealing. It calls our attention to the volume of advertising that is bound up with every production unit in the country; the passive entertainments expended beyond reasonable proportions because so few are capable of creative activity in their use of leisure.

Conscious control of these influences is essential to those who would make our efficient economy serve holiness. It calls for a temperance and poverty of spirit which is delicate and sensitive. The interior aspect of the mortification implied is more impressive than its exterior and its rewards correspondingly greater.

Because so much has been written about debilitating influence of industrial and urban life on the family it is important not to overlook certain compensating opportunities for those seeking greater perfection.

With regard to the primary end of marriage, higher motivation is required of parents in an industrial society in meeting their obligation to propagate the race. The economic advantage which a large family has in an agricultural society is not to be found in an industrial one. As a consequence, the married couple's sense of obligation to the human family and the desire to multiply the sonship of God will be their sustaining spirit.

Leisure is another valuable asset for the family. Parent-child relationships can be enriched by greater companionship because of it. Training children takes time if it is to be done with that understanding which alone assures any enduring results. Active co-operation with the school becomes an obligation which can be met where there is leisure.

These are but a few of the outstanding features of our industrial society which provide important resources for the quest of holiness by its members. They outline a spirituality in which our industrial environment becomes a means of sanctification.

Faith, Hope, Charity, the moral virtues, all that expresses Christ may be cast in this twentieth century mold which has been decreed by Divine Providence. God will surely be glorified in this new expression of His Son.

THOMAS O. HANLEY, S.J.

St. Mary's College
St. Mary's, Kansas

MORALITY IN A POLITICAL VACUUM

For ever so many years it has been a very common blunder of western-world Liberals to think that our way of life can be maintained without adhering to the truths that sustain it. This is especially the case in the field of international relations, where one easily strays from the truth by drowning himself in an ever-widening ocean of polite phrases or of meaningless, and sometimes double-meaning verbiage. Students of international relations have busied themselves largely with cataloging and commenting upon "international law" with little or no real thinking or philosophizing about their work and its foundation. Hence there is a most urgent and pressing need to integrate internationalism[1] with moral theology; to create an ethical world government so that morality can begin to function fully in the field of international relations with its manifold ramifications.

It is not ordinarily considered the problem of a theologian to state whether a certain government should or should not exist. However, it is the duty of the moralist to declare under what conditions the moral law is best applied. Thus is moral theology brought face to face with international political affairs.

We rightly regard the Code of Canon Law as being, by way of positive ecclesiastical law, the application of the natural moral law to the needs of God's Church. Even without the Code the moral law would obviously remain the same, but who with any experience would dare say that the moral law would be fully applied in ecclesiastical matters, or even fairly well obeyed? The same problems of application of the moral law exist in every family, yet every broken or even poorly managed home is a witness to the constant neglect of the moral law. This same line of reasoning may be repeated with regard to national states, whose just laws we all regard as applications and amplifications of the natural moral law, made and enforced in each case by lawfully constituted political authority. In each of these three instances we can insist that the

[1] Many who share my opinions otherwise may severely upbraid me for the continued use of the word Internationalism. In view of world law it should have no more meaning than the word *interstateism* has for federal law, or the word *intercountyism* for state law.

moral law, although it certainly has an existence independent of any applying agency, would go woefully neglected if the Church, the state, and the family did nothing to apply it. The purpose therefore of this discussion is to examine the futility of the attempts to apply the natural moral law to civil matters on a world-wide basis, when there is no lawfully constituted civil authority to make this application.

The application of the natural moral law to the needs of the Church is a study in itself. Similarly, any number of books are on the market advising parents how to rear their children as God fearing citizens, thereby applying the moral law to family relations. However, the prime concern of this paper is to examine the application of the natural moral law to the field of politics, and especially world politics.

There are several reasons which impel us to admit that the natural moral law in any of its political aspects requires a government for its full application, that is to say, it can not be duly applied in a political vacuum. First of all, the very principles of the moral law are abstract and universal, and thus undetermined as to time and place of application. In many instances they can not be fully known to many people. Therefore the political moral law in itself does not contain all that man needs to lead him to procure his common political good. Consequently, the moral law alone is not sufficient for directing society. It needs the practical determinations of civil law, whether local, national, or international. Likewise, the natural moral law needs the external sanction afforded by civil law, since its sanction is in this life only internal and therefore imperfect.[2]

For a well-ordered international society there is needed far more than the casual and individual determining of the moral law. Quite on the contrary, there must be a common and a firm determination and application which direct all people concerned to work in the same way for the common good.[3] In the area of international political relations, this stable and common application is day by day becoming more conspicuous by its absence. This application of the moral law to the field of politics, national or international, must

[2] Cf. *Sum. contra Gent.*, 3, 141.

[3] Cf. B. H. Merkelbach, *Summa theologiae moralis*, 1 (Paris, 1938), 243.

be achieved by a government competent to make said application. Civil legislation is the product of ethical government; on the one hand it fulfills a didactic function for the natural moral law. On the other, it determines, elaborates and applies the moral law, which would otherwise not fulfill its purpose in the wide expanse of civil affairs. Such is, however, the infelicitous state of affairs in the realm of international politics; the natural moral law is not fulfilling its purpose, except unofficially and in a disordered fashion in some few instances with nations which occasionally have a rightly formed national conscience on certain international matters. With the world fast becoming one world, whether we like it or not, this haphazard application of the moral law in the maze of international politics is entirely inadequate. Hence, viewing the natural moral law from its paramount areas of application we find that the family, the Church, and the national state have already given proper determinations to the moral law and have added the needed sanction. This leaves only the field of international politics without the needed application of the moral law to its activities. Of course, there at present appears to be no competent authority on this earth with sufficient true political jurisdiction to make this long needed application. May it come soon and save us all from the promised ravages of international anarchy, now on the verge of taking its toll.

If one insists on St. Thomas' definition of law,[4] it will have to be admitted that the only true positive international law is the Code of Canon Law. The words "international law" as commonly used will threfore have to be regarded as an anomaly. Of course, the international moral law exists, as does any other phase or part of the natural moral law, but in one huge area of its political aspects it goes unapplied for lack of competent authority. Therefore, the area of international politics is the last great "field of missionary endeavor" for the moral law to invade, until the advent of spaceships poses for us the political and moral problems of interplanetary government.

Many modern thinkers on world politics regard existing agencies of international co-operation as being sufficient to handle deli-

[4] Cf. *Sum. theol.*, I-II, q. 90, a. 4: "Ordinatio rationis ad bonum commune ab eo qui curam habet communitatis promulgata."

cate interstatal affairs. No doubt a relatively imposing array of disputes have been handled successfully, with world opinion as the external sanction.[5] However, the past two world wars and the threat of a third demonstrate most vividly the colossal failure of such haphazard methods for handling world affairs. It is one thing to settle an international dispute over fishing rights, but quite another to stem the tide on a world war. Since nations today regard themselves as externally sovereign, they do not recognize any agency, much less any superstate, as having jurisdiction to legislate competently for all nations and therefore the right to make and enforce laws of a true international civil character. At times nations may have prided themselves on having submitted to an adverse decision of some international agency, such as the World Court, yet such rare outbursts of national generosity to the international cause do nothing to settle the basic problem, although civil strife in certain instances may be avoided. The basic problem is not averting occasionally certain international disorders, but to make a permanent arrangement whereby the international moral law may be rightfully enacted into civil code and enforced by a political agency which has competence. This of course means nothing less than some form of international government, for only a government has the right to enact civil legislation as well as the right to command obedience of both individuals and states, just as the federal government of the U.S.A. has a right to command obedience[6] from all its citizens as well as from the forty-eight states.

Perhaps the most appealing argument against this legal solution coupled with the moral law is the idea that once men's hearts are given over to God's commandments, there will be peace whatever civil governments do. Such an attitude, which represents an oversimplification and a sort of disregard for the naturalness of civil government, contains only an element of the truth. It seems to presuppose that sanctity is a substitute for civil law and government, or perhaps that if modern society were made up of saints there

[5] Cf. Charles G. Fenwick, *International Law* (New York, 1934), pp. xliii-xlvii; Manley O. Hudson, *World Court 1921-1931* (Boston, 1931), pp. 14-117.

[6] Perhaps this is a new aspect of the concept of legal justice—to say that states in a federation owe their obedience to the federal government in virtue of legal justice.

would be no need of civil government. On the contrary St. Thomas supposes the need of civil government, and therefore law, even for the state of original justice.[7] Obviously a society of saints would have little or no need for the external sanctions of the civil law. Conscience would be enough. However, the problem should be approached with more realism. Society has always had and will always have a certain number of recalcitrant, who respond not to conscience but to what external sanctions the civil codes have added to the moral law. And even those sometimes do not suffice. Incarcerations are the reward for this last class of persons. Therefore, while the didactic functions of civil law on behalf of the moral law suffice to guide those who follow their conscience, external sanctions serve the same purpose for many other people. From this it should be evident that man, in order to veer away from evil and to learn virtue, needs the guidance of others. Fatherly advice is sufficient for those people who are inclined to virtue by habit, natural disposition, or by the grace of God. But many others are corrupt and are not easily led by words of advice. Such must be coerced by fear or by force.[8] Applied to international relations, this means some nations, virtuous enough to have developed a national conscience for international justice, will accept the advice of an arbitration court as an evident interpretation of the natural moral law. The rest of the nations, not having developed such a delicate conscience for the rights of others, will not accept the adverse decision of an international arbitration court which they rightly consider as not having any true competency. These nations are the majority. But, thank God, there is a way to manage them too, and it is none other than a world government that would have competence to apply the international moral law by enacting it into civil codes so that it binds in conscience both men and nations that are disposed to obey, and carries sanctions for those men and nations that are not willing conscientiously to comply. In the current dispute (beginning in summer 1951) over the nationalization of oil installations in Iran, the Iranian government, apart from the morality of the whole procedure, is correct in asserting that the World Court has no competence to make a binding decision upon either party. All will obviously admit that this "court" may advise, and many may insist that its advice is founded

[7] Cf. *Sum. theol.*, I, q. 106, a. 1. [8] Cf. *Sum. theol.*, I-II, q. 95, a. 1.

on the claims of true justice; yet all this does not give competence to the court, although it may show the wisdom and farsightedness of certain judges, all of which is quite apart from the basic issue of the court's competence.

Therefore the international civil law will be a necessary complement to the international natural moral law, just as a necessary conclusion flows from its principles or as any suitable conclusion or particular determination of a general and undetermined principle.[9]

International civil law, consequently, as a thing of the future, is today not really law at all, and therefore does not have in itself the binding force of law. This leaves the complex interstatal relations to the private interpretation of each nation judging how it should act towards the other nations; or at best, there is the occasional advice or interpretation of a jurisdictionless arbitration commission. This set-up obviously paves the way for all types of casuistry, if even this is resorted to, in favor of one's own cause. The common slogan "My nation, right or wrong," will most likely be stamped out not by the advice of commissions, or by means of its inherent contradictions, or because it contravenes the international moral law. It will take all these plus the regular efforts of an ethical world government to eradicate these various basic forms of international social injustice. This absence of ethical world government is equivalent to an international political vacuum, which obviously precludes on the world level nearly all the civil and social benefits, of which individual communities are deprived when not included in a higher government. To get the benefits of a county government, there must exist an ethical county government; for the benefits of a federal government, one must be a citizen in a federal government. So also, if we wish the blessings which an ethical world government would strive to bring, such as world peace, order, and international social justice, we must bet busy and use all lawful means for the creation of a world government equal to bringing the blessings we crave.

JOSEPH DOOLEY

Ladywood School
Indianapolis, Ind.

[9] Cf. Merkelbach, *op. cit.*, 1, 246.

THE ALL-EMBRACING CHURCH

The Jews despised the Samaritans. A Samaritan woman, startled by a simple request by our Lord, asked, "How is it that thou, although thou art a Jew, dost ask drink of me, who am a Samaritan woman?" St. John, for the benefit of Gentile readers, adds this explanation. "Jews do not associate with Samaritans" (*John* 4:9). When Christ's enemies wished to make a deadly accusation against him, they asked, "Are we not right in saying that thou art a Samaritan, and hast a devil?" (*John* 8:48).

This hostility our Lord strove to abolish. We have first the story of his kindly dealing with the Samaritan woman. But his parable of the good Samaritan (*Luke* 10:30-38) must have made a profound impression at least on his disciples. Note the details. The Samaritan was not content merely with slight services. He bound the wounds, he brought the battered man to an inn, and made arrangement for full payment to the inn keeper.

Of course this man was only an imaginary Samaritan. But St. Luke also tells of a real one, the single leper of the ten cleansed who returned to Our Lord to thank him for his cure (*Luke* 17:11-20).

It is worthy of note that both Christ himself and his apostles had great success in Samaria. After his conversation with the Samaritan woman, the inhabitants pressed him to stay, and he did for two days, and made many converts (*John* 4:37-43). Among the earliest Christian neophytes were Samaritans. In large numbers they accepted the preaching of Philip the deacon, were baptized, and soon afterward were confirmed by Peter and John (*Acts* 8:4-18).

Now there are no Samaritans in this country, but there are many Jews. We sometimes hear the statement uttered, with regrettable hostility: "The Jews own all the banks (or all the theatres or all the department stores) in this city." As if there were anything immoral in owning banks or theatres or department stores, or as if we should hate their owners. Our Divine Master no more approves of Christian hatred of Jews than he favored Jewish enmity toward the Samaritans.

Christ is our model. Though persecuted by the people of

Jerusalem, he exclaimed sadly, "How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not!" (*Matt.* 23:37).

This same spirit animated St. Paul. Hounded by the members of his race, he wished to be an anathema for them, "from whom is Christ according to the flesh, who is over all things, God blessed forever" (*Rom.* 9:5). And just how is Christ a Jew according to the flesh? Because from all members of the human race, God the Father selected a Jewish maiden to be the mother of his Son.

The Jews and the Samaritans, of course, held many religious ideas in common. They adored the same God, they held Abraham and Jacob in veneration, they were in agreement that the Pentateuch was the Word of God.

But a deep gulf separated the Jews and the Gentiles. There was, in fact, a wall within the Temple area, on which were signs in Latin, Greek, and Hebrew, forbidding, under pain of death, Gentiles to enter.

However, in nearly every book of the Old Testament, God had foretold that his church in Messianic times would be universal, embracing all races. To Abraham he promised, "in thy seed shall all the nations of the earth be blessed" (*Gen.* 22:18).[1] Of the Christ, the Psalmist sings, "All the kings of the earth shall adore him; all nations shall serve him" (*Psalm* 71:11).

Isaias and Jeremias stress the same motif. "Many people shall go and say: Come and let us go up to the mountain of the Lord,[2] and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths, for the law shall come forth from Sion, and the word of the Lord from Jerusalem" (*Isaias* 2:3). "The Gentiles shall bless him [God], and shall praise him" (*Jer.* 4:2).

Micheas in prophesying the glory of the Messianic times, uses practically the identical language of Isaias. "Many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us his ways, and we shall walk in his paths: for the law shall go

[1] St. Paul gives us the interpretation of this promise. The seed is Christ. (*Gal.* 3:16.)

[2] Our Lord called his church "a city set on a mountain" (*Matt.* 5:14).

forth out of Sion, and the word of the Lord out of Jerusalem" (*Mich.* 4:2).

And, of course, there is the famous prophecy of the Mass. "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among Gentiles, saith the Lord of hosts" (*Mal.* 1:11).

When the Messias appeared on the historical scene, Simeon proclaimed him as "a light of revelation to the Gentiles" (*Luke* 2:32).

Our Lord told His apostles that "the gospel of the kingdom shall be preached in the whole world, for a witness to the nations" (*Matt.* 24:14; *Mark* 13:10). And after His resurrection, in one of His last instructions, He informed them "that repentence and remission of sins would be preached in his name to all the nations, beginning from Jerusalem" (*Luke* 24:47).[3]

The orders of the Master were carried out from the earliest days of the church. Philip the deacon baptized the Ethiopian eunuch, a minister of Candace, Queen of Ethiopia (*Acts* 8:26-40).

It was St. Paul, however, who carried the light of the true faith into the pagan world. The union of all in Christ was the "mystery" which it was his mission to proclaim. To the Ephesians he wrote:

> For I suppose that you have heard of the dispensation of the grace of God that was given to me in your regard; how that by revelation was made known to me . . . by reading you can perceive how well versed I am in the mystery of Christ, that mystery which in other ages was not known to the sons of men, and now it has been revealed to his holy apostles and prophets in the Spirit: namely, that the Gentiles are joint heirs, and fellow-members of the same body . . . To me . . . there was given this grace . . . to enlighten all men as to what is the

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[3] It is true that he once instructed his disciples "do not go in the direction of the Gentiles, nor enter the towns of the Samaritans; but go rather to the lost sheep of the house of Israel" (*Matt.* 10:5). This admonition merely regarded their initial missionary experience. Our Lord gave primary opportunity of salvation to the Jews, the chosen people of God. In this matter St. Paul was his faithful imitator. On entering any city, he preached first to the Jews, and then to the Gentiles. (*Acts* 13:46; 23-29).

dispensation of the mystery which has been hidden from eternity in God.[4]

To embrace the Jewish faith, one had to undergo circumcision and accept all the requirements of the Mosaic law. As the Messias come from the Jews, the question arose in the early Church, was a Gentile obliged to become a Jew before embracing Christianity? It can be seen that an affirmative solution would make conversions (aside from extraordinary graces from God) practically impossible.

But there were some who held this opinion. In fact it took a vision to convince St. Peter that the Old Dispensation had been abolished. This is brought out in the tenth chapter of *Acts*.

A certain centurion named Cornelius beheld an angel who commanded him to seek out Simon Peter. At the same time Peter fell into an ecstasy and saw descending from heaven a vessel "like a great sheet, let down by the four corners from heaven to earth; and in it were all four-footed beasts and creeping things of the earth, and birds of the air." A voice told Peter to kill and eat. The apostle replied that he never ate anything common or unclean. The voice answered, "What God has cleansed, do not then call common." Peter could not understand the meaning of the vision.

But he was to find out immediately. The delegates sent by Cornelius came to the house where Peter was staying and asked for him. He accompanied them. He met Cornelius and friends. As Peter spoke to them, the Holy Spirit came upon them both "faithful of the circumcision" and Gentiles. They spoke in tongues.[5] Struck by this divine manifestation, the chief of the apostles ordered them to be baptized "in the name of Jesus Christ."[6]

[4] *Eph.* 3:2-10; also *Col.* 1:26; *Rom.* 16:26; *Eph.* 1:10, 2:12-15.

[5] This gift of speaking in tongues does not seem to be the same as the one bestowed on the Apostles on the day of Pentecost. Rather it was identical with a miraculous power found in the early Church and described by St. Paul in *I Cor.* 14. God bestowed on some of the early Christians the ability to speak in a language unknown to the members of their community. He also gave to other Christians the gift of interpretation of this unfamiliar speech. Cf. E. Jacquier, *Les actes des Apôtres*, 12th ed. (Paris, 1926), pp. 336-50.

[6] These last words mean with Christian, as distinct from Jewish baptism or the baptism of John. The *Didache* gives very detailed instruction as to

However, the controversy as to whether a Gentile must first become a Jew before embracing Christianity was not solved then and there, but at the Council of Jerusalem.[7] Here "the apostles and the prebyters" ruled that no further burden should be placed on the Gentile converts except that they should abstain "from things sacrificed to idols and from blood and from what is strangled and from immorality" (*Acts* 15:28-30).

This was the advice of James, who was highly respected by all, for he was bishop of Jerusalem, a relative of our Lord, and a Pharisee.

The Church, therefore, is not only Jewish, but Gentile. And it is not merely Occidental but also Oriental. In fact its first followers were from the Orient. It is not surprising, therefore, that the Popes have always favored the retention of the various Eastern rites. This was dramatically exemplified when the present Holy Father raised two members of Eastern rites to the cardinalate: Ignatius Gabriel Tappouni, Syrian Patriarch of Antioch, and Gregory Peter XV Agagianian, Patriarch of Cilicia of the Armenians. The latter has traveled extensively in this country and has been seen by hundreds of thousands of Americans.

Also well known in the United States is Mar Ivanios. This Indian bishop and one of his suffragans, Mar Theophilos, were received into communion with the Church in 1930. Their episcopal orders were recognized, and many members of their rite, the Malankarese, were joined to the Church of Rome. These people number about 50,000, many of whom are converts from Hinduism. Their liturgical language is West Syrian.[8]

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the procedure of baptism. Of the formula it states, "Concerning baptism, baptize thus: after you have said all this, baptize in the name of the Father and of the Son and of the Holy Spirit in living [i.e. flowing] water. If you have not living water, baptize in another [kind]; if you can not [baptize] in cold, [baptize] in hot. But if you have neither, pour water three times on the head in the name of the Father and of the Son and of the Holy Spirit" (*Didache,* Cap. 7; C. Kirch, *Enchiridion fontium historiae ecclesiasticae antiquae,* 1).

[7] To give the full history of this controversy is outside the scope of this article.

[8] On Mar Ivanios and his rite, see Donald Attwater, *Catholic Eastern Churches* (Milwaukee, 1935), pp. 196-200; also *The Catholic World,* 142 (1936), 604-609.

In our own country we have the Byzantine Rite Exarchate of Philadelphia and the Diocese of Pittsburgh, Greek Rite. They have over 600,000 adherents; and each has a seminary for the training of future priests.

If the Church is neither Occidental or Oriental, a *fortiori,* it is not an exclusively European institution to which all non-Europeans must comply. Unity of doctrine is its bond of union, not Gothic architecture. The number of Japanese, Indian, and African bishops increases annually.[9] The same was true in China before that country was engulfed in the Red tidal wave.[10]

In the Philippines, however, during the centuries of Spanish rule, only half-hearted attempts were made to train a native clergy. There was found in the Islands a practice in direct contrast to the policy of the Holy See in the Missions directly under Propaganda, and within the sphere of the Portuguese *Padronado.* India, for instance, had its houses for the formation of the native clergy twenty years before the Council of Trent made such obligatory in every diocese of the Catholic world.

Since the coming of the Americans, and the independence of the Philippines, the situation has improved vastly.[11] There are now four Filipino archbishops, sixteen Filipino bishops and over one thousand native priests in the Islands. Moreover, there is in Baguio a seminary for Chinese clerics who hope one day to bring the faith back to their unfortunate country.

All history proves that the Church has no firm root in any land until it is cultivated by native laborers. The first Christians in Rome came from the East, but quite early we read of bishops born in Italy. St. Patrick consecrated Irish bishops, and started a long tradition of Irish religious men and women. In New France, Bishop Laval began a *petit séminaire* in 1668, and opened a *grand*

[9] India has many native bishops, but recently at Ranchi, Nicholas Kujar, S.J., the first bishop of an aboriginal people, the Adibasis, was raised to the episcopal dignity. R. J. Meyer in *Jesuit Missions,* 26 (1952), 18-20.

[10] As all Catholics know, there is a Chinese Cardinal, Thomas Tien.

[11] Blame for the lack of a native clergy before the end of the Spanish rule rests partly with the Spanish crown, partly with the bishops, and partly with the religious orders. H. de la Costa in *Theological Studies,* 8 (1947), 219-251.

séminaire ten years later. It is a long time since we in the United States looked to Europe for our clergy.

However, we should realize that we have our own special problem. There are, in this country, about 400,000 Catholic negroes out of a total of 14,000,000. Now no one would maintain that Catholic negroes should be separated into negro parishes. To ban them from white churches would be absolutely unchristian. But we cannot expect them to enter church in large numbers until they see negro priests integrated into the white Catholic clergy. That there will be an ever increasing stream of negro candidates for the priesthood and for the religious orders of men and women can be foreseen from the fact that each year more and more Catholic colleges are opening their doors to negroes.

JOHN W. MORAN, S.J.

Weston College
Weston, Mass.

ANOTHER MODERN MARTYROLOGY

Some years ago, in 1943 to be exact, there appeared the *Martirologio de la Iglesia en la Diócesis de Barcelona durante la persecución religiosa 1936-1939,* by Fr. José Sanabre Sanromá. This book, of 484 pages, catalogued the 967 martyrs of the Communist persecution in Spain who were put to death within the diocese of Barcelona or who were affiliated with the diocese but killed in other parts of Spain.

In 1950 there was printed in Munich a book of 129 pages, *The Martyrdom of Silesian Priests, 1945-49.* This work tells of the 275 secular priests of the Archdiocese of Breslau who died between 1945 and 1949, and gives what information is available about the 78 of them who suffered a violent death. It is available from the Kirchliche Hilfsstelle of Munich.

J. C. F.

PRIMAVALLE

What? Another parish history? This article might be called such, but generally parish histories are written to mark silver or golden jubilees or centenary celebrations. This story—historical though it may be—concerns a parish which marked its First Anniversary on October 21, 1951! So, regardless of the merits of the author, etc., it is rather unique that the history of a parish should be written to mark its first birthday. On another count this article claims a bit of originality. It is the story of a new parish built in the very shadow of the Cupola of St. Peter's, the center of Christendom.

So many people—especially members of the clergy—have remarked in the past on hearing of the new parish church in Primavalle, "Another church in Rome? Why the people don't go to the churches they already have!" This paper does not essay to discuss the point of whether the churches already existing in Rome are well attended. But it can explain why another church is needed. The phenomenal growth of the City during and since the war has created this necessity of new churches on the periphery of the City, where new borgatas are being built. One such new suburb is Primavalle, a densely inhabited community of some sixty thousand souls, lying a bit north and west of the Vatican on the slopes of Monte Mario.

For too many years the people of Primavalle had been more or less neglected, as far as spiritualities are concerned. Nor was this because the Diocese of Rome did not know of the situation existing there. All the City knew only too well of Primavalle and of its people. Primavalle was frightfully over-crowded with refugees from every part of the country, and even from the Colonies. Its people were for the most part destitute, unable to find work, and living in conditions of squalor and penury. It was a natural field for Communist propagandists, and they went to work. The locality was predominantly Communist in the elections of 1948. Crime was very high, too, and daily the papers carried stories of Primavallesi who had fallen into trouble with the police. Naturally, such events did not escape the notice of the Vicariate of Rome, nor of His Holiness. Accordingly, the Holy Father, through

his Cardinal Vicar, sought to do something for Primavalle. The tiny chapel of the Ursuline Sisters—refugees from Poland—was wholly inadequate to the needs of the borgata. Furthermore, despite opinions to the contrary, the Diocese of Rome was not in a position to undertake the building of a new parish at this time. With a war-ravaged world to rehabilitate and reconstruct, the Mother Diocese of Christendom chose to sacrifice itself in order to give aid where greater need existed.

Thus, in the spring of 1948 the then Cardinal Vicar, Francesco Marchetti-Selvaggiane, called the Minister General of the Third Order Regular of St. Francis, John Henry Boccella, to a special conference. The Cardinal Vicar very plainly asked Father Boccella if he would undertake to build a new parish in the city of Rome. Further, he intimated that the most needy section of the city was Primavalle—and rounded out his request with words to the effect that one could not very well refuse to undertake a work which was particularly dear to the heart of the Holy Father.

Accordingly, Father Boccella, first American Minister General of the Third Order Regular of St. Francis in the five hundred years of its existence, became the first American priest charged with the duty of building a new parish in the Eternal City. Furthermore, the Cardinal Vicar, speaking always the mind of the Holy Father, did not want just another church. He wanted a parish organized after the American system, with a church, school, and recreation center for youth—a parish which would really be the center of the community in its every day life. This, then, was the problem placed on the shoulders of a zealous young Franciscan Father General, and it is the problem which he resolutely set out to solve.

Armed with a special Pontifical Autograph as an introduction to the American Hierarchy and the Catholic Laity of America, Fr. Boccella began in the late summer of 1948 a series of trips back to the States in search of funds for the construction of the parish. Perhaps this is not the place to give air to the hopes and the discouragements which were Father Boccella's. There were plenty of both.

For months Father Boccella went from city to city, trying to interest groups, individuals, clergy and lay people, to give assistance to the project. Many of them helped—from their own necessity. Many others begged to be excused because there were so

many other appeals that they must answer. Others just simply refused. But the undying devotion to duty and unquenchable faith in Divine Providence, plus much hard and often distasteful work enabled Father Boccella to see the way clear to begin construction of the new parish at the end of June, 1949. On October 21, 1950, the new parish was solemnly erected by the Vicegerent of Rome, Archbishop Luigi Traglia. It was an outstanding event in the history of the borgata, of the Diocese of Rome, and of course of the Third Order Regular.

But it was not into a completed parish plant that the four Franciscan Fathers and one lay brother moved on October 21. The parish hall had been prepared to serve as a temporary church. (The Cardinal Vicar himself had suggested this. "Get up there among the people," was his advice. "Do as they do in the States; begin, and if necessary wait ten years before you finish, but get started as soon as possible.") The parish house was not finished either. The second and third floors were still in various stages of preparation. But the Fathers made themselves at home in the new building, taking as their quarters the parish offices on the first floor. There was no heating; doors were not yet installed, and windows were only temporary. But the Fathers stuck it out, and after the new year they finally moved upstairs to their convent quarters.

Meanwhile, they got to work. Early in November, the Pastor, Fr. Anthony Manganello of Altoona, Pennsylvania, gathered a group of men of the parish to assist him as counsellors. From the very start close contact was made with a nucleus of about thirty people who zealously offered their time and energy to launch the parish in its stupendous task of bringing spiritual and material help to the borgata—and especially to the thousands of really destitute people in the parish.

Of course the Primavallesi had heard that the new parish was being built by an American Father. For some reason that meant—for them—that the Fathers were very rich and had come to give lavishly to the needy—and everybody had great need. The inauguration ceremonies were hardly over when the first of the poor put in a not-so-timid appearance to ask for aid. From that day on, there has been a sizeable group of petitioners every day. Food, clothing, medicines, jobs, help with the payment of rent, all of

these and many more requests were made. And the neediest cases were cared for. No little advertising was done by the Communists who hoped thereby to embarrass the Fathers of the new parish. But the Italian people are inherently humorous and for generations have been quite accustomed to living in poverty and want. A kindly word was often all the Fathers had to offer. The patience of the poor in suffering was a lesson to be learned by the Fathers every day. Of course there were some funds available, but what were they among so many needy people? Somehow, though, Divine Providence always assisted in times of greatest necessity. Only the Fathers themselves know how many times the cash-box was absolutely empty—and continues to be so quite habitually.

Although the parish plant was hardly one-third complete, the various branches of parish life immediately sprang into being. Father Mario Capparuccini (Italy) soon had a group of men who wanted to form a choir. The men's Schola Cantorum made its first appearance at Solemn Mass on the Feast of the Immaculate Conception. The music was excellent, and has continued to be so ever since. The choir has been asked to sing at special functions in other parishes in Rome. One such occasion was during the solemnities of the Madonna della Salute at the Basilica of SS. Cosmas and Damian.

During the month of December the Oratory "Domenico Savio" was inaugurated with the assistance of the Centre of the Diocese. Soon there were some 250 youngsters frequenting the parish, attending their special Mass on Sunday mornings, studying Christian doctrine, and taking their recreation together under the direction of the Fathers. The change in character of many of these youngsters was marvelous. At first they would have put to shame the "Dead-End Kids"—but that was only because they had been allowed to grow up on the streets. With the direction they really gave evidence of becoming good Catholic boys and girls, and of course better citizens in the community.

January 7th saw the investitude of the Altar Boys of S. Maria della Salute. Previous to the investiture with new cassocks and surplices, the sixteen altar boys made a three days' spiritual retreat terminating with the ceremony presided over by Monsignor Traglia.

On January 10th the Christian Mothers Society had its first conference in the new parish. Since that time their number has grown considerably. They have regular conferences every two weeks, at which time a special Holy Hour is preached for them by their Director, Fr. Giovanni Morresi (Italy).

From the start the Fathers of the Franciscan Community in Primavalle had received visits in the evening from a group of young men. They came to talk, but soon found that the Fathers had somehow produced a pingpong table, so that activity was added to the evening sessions. Soon the group made themselves quite conspicuously present at Sunday Mass, and it was not long before they themselves broached the subject of Catholic Action. So the seed was sown, and soon there were a number of men and women, as well as young fellows and girls who expressed their desire of forming a parish Association of Catholic Action. On March 19th at the eight o'clock Mass, offered by the Vicegerent of Rome, there was held the formal inauguration and initiation of the four sections of Catholic Action gatherings in preparation for formal enrollment in the Association. The Catholic Actionist is looked up to as the example of a really practical Catholic, and lives up to what is expected of him as such. Frequent Communion, devotion to Holy Mother Church, obedience to the Holy Father, and a willingness to cooperate with their parish priests are characteristic of the entire group.

The ACLI—Catholic Association of Laborers—is the Italian equivalent of the Belgian Jocistes. Fr. Cosma Di Mambro, who was assigned to the parish in March, undertook to organize this group, and on May fourth some two hundred parishioners held their first meeting with a view to formally establishing a parochial chapter of the ACLI. Their number has increased steadily since that date, and on July 15th the formal establishment of the Parish Association was held. Their aim is to bring Christ into the everyday life of the workingman. Aclisti have become a kind of long arm of the Pastor, reaching out to the man at work. The association is a great help to the parish priest who is trying to bring some indifferent or lukewarm soul back to the fervent practice of his faith. Besides this spiritual assistance, the association, through its local office, aids in obtaining aid for the unemployed. The association also sponsors group recreation for its members, and since

generally the entire family become active members, group recreation means family recreation. The purpose of the group is serious, and members are given frequent conferences on the principles of Christian Labor and other social questions. Expecting to contact the man of the street, the ACLIst prepares himself well for this eventuality. Not a few members of the parish association were—not so long ago—activists in the ranks of the Communist Party.

Much more can be written about the activities carried out in the parish of S. Maria della Salute. An excellent dramatic society has presented a number of very successful stage productions. Not only have the parish thespians walked the stage in the parish "Little Theater." They have given a number of free performances to the patients of two large sanitoria in Rome, and have during the past summer helped to bring entertainment to hundreds of the boys and girls of the parish who were privileged to attend summer health camps in the surrounding area. Several pilgrimages have been held for parishioners, not only during the Holy Year for the purpose of gaining the Jubilee Indulgence, but also for devotional visits to the shrines of Pompeii, Assisi, Cascia, Monte Cassino, and Anzio-Nettuno. Anyone familiar with Italian youth knows his interest in "calcio" or soccer. So a beginning has been made in this direction also, and the future looks good.

Now all this activity has but one purpose—to bring souls back to the practice of their faith. The past year has given ample evidence that the plan is working. The present church is crowded for seven scheduled Masses each Sunday. Evening devotions are very well attended, especially on Sundays and Holy Days when the working people are more regularly in Primavalle, and not, as during the week, either still at work or en route home after the day's work has been done.

There is no way of telling how many Confessions have been heard in the parish. There are always confessors available, and there are frequently days when four confessors are kept busy for three or four hours at a time with Confessions. In the past year 32,715 Holy Communions have been distributed in the church; 96 youngsters have made their First Holy Communion, and 103 received Confirmation. There have been 67 weddings, 240 Baptisms. These statistics may not seem impressive for a parish which numbers over forty-five thousand souls, but considered in the light

of the years during which the borgata was practically uncultivated, spiritually, things look quite bright for the future growth of the parish.

A further observation should be made regarding the future of S. Maria della Salute. Thus far the five priests in residence have been working as best they could with very limited facilities. The church really is too small for the needs of the parish. When the new church is built, much larger numbers of parishioners will be able to attend Mass and religious functions in greater comfort. The surroundings, too, will be more conducive to devotion. The present church, after all, is intended to serve as an auditorium and recreation hall. The erection of a beautiful marble altar and devotional statues, the placing of pews and confessional, although giving the auditorium a decidedly church-like atmosphere, does not entirely hide the ultimate purpose of the hall.

A school is greatly needed in the parish. Many families have asked whether one would be opened this year. But, no matter how greatly the pastor desired to do so, it was just out of the question to begin the parish school because of lack of available classroom space. Two floors of classrooms must be built over the present church before we can open a school.

Why isn't this work done right away? Simply because of lack of sufficient funds. In the States one may safely venture into debt with the well-founded hope of paying it off within a few years. But in Italy rates of interest on loans are extreme, and loans are granted only on short-term basis. Thus it is quite impossible to finance the remainder of the building project through a loan. The parishioners of S. Maria della Salute are certainly in no position to help, to any great extent, with donations to the building fund.

THOMAS EDWARDS, T.O.R.

Church of SS. Cosmas and Damian
Rome, Italy

ELIEZER'S SUCCESSFUL TRIP

Abraham wanted a wife for his son Isaac. So, being unable to go himself, he outfitted his steward Eliezer with a caravan of ten camels, and sent him off to the region in Syria from which the patriarchal family had come, to find a young lady suitable and willing. The Book of Genesis tells us of Eliezer's meeting with Rebecca, and of the test he had prayerfully devised to discover whether she might be the future bride of his young master. While she graciously drew water for his thirsty camels, "All the while the man was watching her, waiting to learn whether or not the LORD had made his trip successful" (*Gen.* 24:21).

At the close of his own long undertaking of Bible translation, Msgr. Ronald Knox took to the air waves over Radio Eireann to tell about what he had done. To judge by the eight pages it occupies in his *Trials of a Translator*, this was not a long talk; but it contains a fairly detailed opinion of the sentence quoted, above, from the Confraternity version. It seems that a trek over miles of desert by camel should not be characterized as a "trip"; an American (thus Msgr. Knox) should not "speak of Eleazar (*sic!*) as having had a successful trip in 1850 B.C." However gratifying that affirmation may have been to the people of Ireland to whom it was first addressed—and we have it on the best of testimony that they would no more think of using the term under the circumstances than their neighbors in Great Britain—it suffers in print from being based on at least one false premise.

We are told that a "trip" suggests travel by air, not by camel. Had we been told that to an English ear it suggests a holiday excursion, we might have said, "But not so readily to an American." Eliezer's pleasurable sentiments on his errand, from a personal standpoint, are not recorded. It is suggested, however, that our viewpoint is anachronistic. One is not told whether this is because of some personal dissatisfaction of Msgr. Knox with the camel as a vehicle for long-distance travel. What is certain (with apologies to Messrs. Douglas and the DC-6) is that camels for transport were the Lockheed Constellations of 1850 B.C., so modern a convenience that recent students of the subject have made trouble for themselves about accepting the

word of Holy Writ that they were really there at all. It is at least possible that the translator and editors of the Confraternity version have entered into Eliezer's thoughts better than Msgr. Knox does into ours.

In deference to the opinions of our friends outside the United States, Eliezer's trip will probably become a journey, if the printer will allow. We have not tried to be colloquial; and the word at issue strikes a false note in the judgment of too many beyond our shores. Even here, however, we can hardly desire our critic to forgive us our "lapse into the vernacular," since in our sense of the term vernacular (does this, too, differ in Britain?) we should prefer not to lapse from it. We are told that "You cannot do justice to antiquity without taking refuge in rather old-fashioned English." We shall not eat girdle-cakes (3 *Kgs.* 17:13) with our gossips (*Neh.* 4:3) among the stooks (*Judg.* 15:5) for all that.

PATRICK W. SKEHAN.

The Catholic University of America
Washington, D. C.

PRIESTLY PERFECTION AND THE *STATUS PERFECTIONIS*

On Sept. 3, 1952, His Excellency Bishop Charue of Namur published the text of a communication which he had received during the summer from the Holy See. This document was meant to correct certain false interpretations and misstatements of the teaching which the Holy Father had brought out in his allocution *Annus sacer,* delivered on Dec. 8, 1950. The text of this letter contains truths too valuable to be ignored by our theologians.

1) When it is said that a priest who wishes to advance towards perfection ought to become a religious or at least become a member of a secular Institute; and if a young man who is hesitating between the secular priesthood and entrance into religion is advised that this is a question of generosity; when the assertion is made that the one who decides in favor of the secular clergy proves that he is not generous enough to give himself entirely to God's service; if it is thought that a young man who has not yet made up his mind on this matter cannot be advised to enter the Seminary rather than to enter Religion; if some people go so far as to say that the Church "tolerates" the secular clergy as a kind of makeshift, but that the ideal would be to have all priests Religious—there is a false understanding and an erroneous application of the Holy Father's allocution of Dec. 8, 1950 (*AAS,* XLIII, 26-36). Bishops are acting within their rights if they oppose any vocational propaganda by religious societies, which has doctrinal foundations that are inaccurate and capable of leading people into error, and which in practice are at least something less than loyal. [Bishops are also acting within their rights] if, by administrative decision, they assign just and firm limits [to such vocational propaganda.]

2) The above-mentioned Allocution of the Holy Father was intended primarily to clarify and to bring out three questions:

a) What place does the regular clergy (*clerus religiosus*) occupy with relation to the secular clergy (*clerus saecularis*) in the constitution which Christ gave to His Church (p. 27 ff.)? The answer [to this question] was: ". . . when we consider the order established by Christ, neither individual form of the twofold clergy holds a prerogative of divine law, since that law neither places one ahead of the other nor casts out either of them" (p. 28).

b) What is the relation of the "cleric" and of the "religious" with reference to "the state of perfection" considered as the state of the

evangelical counsels (p. 29)? It was answered that: "The cleric . . . is not bound by the force of the divine law to the evangelical counsels of poverty, chastity, and obedience; and especially he is not bound in the same way and for the same reason as in the case where this obligation proceeds from vows taken publicly in embracing the religious profession. This, however, does not prevent the cleric from taking such obligations upon himself privately and by his own choice. . . . The cleric who is a religious, however, professes the condition and the state of evangelical perfection, not in so far as he is a cleric, but in so far as he is a religious" (p. 29). Moreover, it was expressly stated that even the Secular Institutes "contain the essence of the 'state of perfection,' by reason of the fact that their members are in some way obligated to observe the evangelical counsels" (p. 29). If clerics unite in such a Secular Institute, "then they are *in statu perfectionis acquirendae,* not by reason of the fact that they are clerics, but by reason of the fact that they are members of a Secular Institute" (p. 30).

c) What are the objective motives for entering the religious state (p. 30)? What the pontifical allocution says about the religious state, considered in itself, as a state of perfection ought not, contrary to what certain religious societies do in their vocational propaganda about which complaints have been made, be identified with the calling of the individual to personal perfection, whether within the "state of perfection" or outside of it.

The three clarifications given above do not immediately concern the individual person, but rather the [religious] state, its legal situation and its intimate nature. They do not refer to the individual's vocation to a definite state within the Church, nor to the individual's vocation to personal perfection in his own state, nor to the perfection actually attained by the individual in his own state or his own vocation.

Thus the personal perfection of the individual is not discussed [in the *Annus sacer*]. This [personal perfection of the individual] is proportioned to the degree of love, of "theological charity," which is found in the individual. The criterion of the intensity and the purity of love is, according to the words of the Master, the accomplishment of God's will. Thus the individual is personally more perfect in the sight of God insofar as he fulfills the divine will more perfectly. In this, it matters little in what state he lives, whether he be a layman or an ecclesiastic, and, for the priest, whether he be a secular or a religious.

It follows that it will not be right to say that the secular priest, in what has reference to his personal holiness, is less called to perfection than the religious priest; or that a young man's decision in favor of a vocation to the secular priesthood is a determination to a personal

perfection which is less than it would have had if he had chosen the priesthood in the religious state. This can occur, but it can also happen that an individual's choice of a state other than that of perfection may proceed from a greater love of God and a loftier spirit of sacrifice than the choice of another individual in favor of the religious state.

As far as the priest is concerned, and the candidate for the priesthood as well, it is thus not difficult to see that he is likewise called in a very particular way to personal perfection by reason of the dignity and the duties of the priestly function. This is true even where the man endowed with priestly perfection lives legitimately in the "state of marriage," as is the case in the Oriental Rites.

We must say therefore in conclusion that: the individual's vocation to holiness or to personal perfection, the attainment and the permanent exercise of this [personal perfection] cannot be confused with the question of the "state of perfection" in the juridical sense of the term. The state of perfection is thus designated and thus constituted because, by means of the three evangelical counsels, it removes the main obstacles in the way of an effort towards personal holiness, or, to speak more exactly, it is, by its very nature capable of keeping them removed. It does not follow, however, from the very fact that he has embraced the state of perfection, that in the life of the individual religious this state achieves its potentialities, that it leads effectively towards holiness. This depends on the subject's own efforts, on the measure in which, co-operating with divine grace, he translates the evangelical counsels into action in his own life.

The allocution *Annus sacer,* to which our document refers, was given by the Holy Father to the assembled delegates of the great Congress of Religious, held toward the close of the last Holy Year. The body of this allocution is divided into five sections. The first three of these are concerned with the material dealt with in the communication made public by Bishop Charue. The teaching of these three sections is summarized accurately and authoritatively in that portion of our document marked with the number "2."

The first section of this recent document should put a stop, once and for all, to the highly disedifying and untheological practice of saying or implying that a candidate for the diocesan or secular priesthood has not "gone all the way" in giving himself to the service of God. Likewise it should be effective in preventing future writers about either the secular priesthood or the religious state from inserting derogatory remarks about the other state into their explanations of their own position in the Church.

The reminder, in the concluding section of our document, that the sanctity or the personal spiritual perfection of the individual is not proportioned to the excellence of the state to which he has been called, but to the intensity of his charity, is one of the most valuable reminders that could have been given. The document as a whole will be highly effective in improving theological teaching along these lines, and will certainly be conducive to a better understanding of the priesthood and the religious life.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

A REMARKABLE PAMPHLET

The Most Reverend Bishop of Worcester, in his Pastoral Letter commemorating the five hundredth anniversary of the printing of John Gutenberg's Bible, has given the Catholics of his diocese an exceptionally enlightening and devotional treatise on the Sacred Scriptures. This Pastoral has been printed in the form of an eighteen-page pamphlet, which is available from the office of the Catholic Free Press, the diocesan newspaper of Worcester. Of outstanding value in this publication are the sections dealing with the relations of the inspired books to Our Lord and to the Blessed Sacrament.

J. C. F.

Answers to Questions

ADVERTISING IN CATHOLIC PERIODICALS

Question: Is it not true to say that some Catholic periodicals carry advertisements that are objectionable from the Catholic standpoint, so that the readers are sometimes surprised or even scandalized? What norms could be set down as a guide for the editors of Catholic publications on this subject?

Answer: I agree heartily with the questioner that some Catholic periodicals publish advertisements with either statements or pictures that are objectionable, for one reason or another, from the standpoint of Catholic principles. Whatever financial advantage may come from this type of advertising, it should be definitely excluded from any publication under Catholic auspices. It is very difficult to lay down detailed rules as to what is to be judged suitable or unsuitable in Catholic periodicals, but the following general norms are suggested with the hope that they may be of some help toward solving this problem:

(1) Advertisements that would even remotely favor doctrines regarded as false by the Catholic Church should find no place in Catholic periodicals. For example: advertisements of the recordings of hymns that are distinctively Protestant, as are some of the "spirituals," should be excluded. There is no bigotry in such a stand. It is simply the consistent attitude that every Catholic must manifest in regard to doctrines at variance with what he believes to be the message of the all-truthful God.

(2) Advertisements of a "sexy" nature should also be excluded. Of course, no Catholic periodical would admit pictures with a blatant sex appeal such as are not infrequently found nowadays in our secular publications. But there are others, not so extreme but still not in accord with the standards of modesty traditional in the Catholic Church. These, too, should be regarded as objectionable.

(3) Advertisements that have a *superstitious* implication should not be regarded as suitable by Catholic periodicals. The

word "miraculous" should be employed with great distinction. It is apparently understood properly by our Catholic people in connection with the "miraculous medal." But references to miraculous statues, miraculous pictures, etc., are likely to convey the impression that there is some inherent power in these objects to confer extraordinary effects; and this is surely not in accordance with the Catholic doctrine concerning the efficacy of sacramentals and objects of devotion.

(4) An advertisement that presents Catholic devotional life as primarily a matter of sentiment rather than a matter of intellectual faith should not appear in Catholic publications. For example, an advertisement that recommends the purchase of a light that "offers a beautiful expression of prayer and reverence," a luminous picture that "blesses and comforts the family," a window shrine that is "tremendously inspiring," etc., I believe should be refused by the editor of a Catholic periodical. The Catholic religion is not a religion of sentiment. It is a religion which is based on the authority of God, and which has been proved to present adequate motives of credibility through a process of sound logic. We must vigorously oppose any advertisements that would lead people to believe that the basis of Catholicism is sentiment.

(5) Any advertisements that every sensible person knows to be exaggerated promises should find no place in Catholic periodicals. Such is the case of advertisements that promise a cure from some disease with well-nigh infallible efficacy. Such cures may at times be produced; but the unqualified promise of such cures is surely unjustifiable.

The editors of Catholic periodicals exert a tremendous influence, and even advertisements are generally regarded as expressions of editorial opinion. Consequently, these editors should be most careful as to the type of advertisements they admit into their periodicals; and particularly they should be firm in refusing any form of advertising that is not fully in conformity with Catholic principles.

REPETITION OF VIATICUM

Question: Since a person in danger of death has a right to receive the Viaticum every day as long as the danger continues

(Can. 864,§3), has a parish priest an obligation to administer the Viaticum daily at the request of such a person?

Answer: A parish priest is bound to administer the sacraments to his people whenever they lawfully request them (Can. 467,§1); and he must be especially solicitous to assist them with the sacraments when they are in danger of death (Can. 468,§1).

A priest is certainly bound *sub gravi* to administer the Viaticum to a person in danger of death, when it is being conferred for the first time. The present question, however, deals with the reception of Holy Communion on subsequent days during the same danger of death. As the questioner notes, it is lawful and fitting (*et licet et decet*) for a person in danger of death to continue to receive the Holy Eucharist even daily after the first reception of the Viaticum, if a prudent confessor so advises (Can. 864,§3).

However, it is certain that the laws governing these subsequent communions are surely not the same as those regulating the first reception of the Viaticum. Thus, there is no *obligation* for the sick person to receive the Blessed Sacrament as Viaticum in the course of the same illness presuming that the first reception was a worthy communion. Again, while the administration of the Viaticum is a function reserved to the pastor (Can. 850), any priest may administer these subsequent communions privately (Can. 849,§1). Consequently, the pastor is surely not bound as strictly to administer the Blessed Sacrament on subsequent days as he was the first Holy Communion after the danger of death began—which alone is called the Viaticum in the strict sense (Cf. Vermeersch, *Theologia moralis* [Bruges, 1927], III, n. 387).

On the other hand, the pastor undoubtedly has a graver obligation to bring Holy Communion frequently after the first Viaticum to a person in danger of death than to an invalid not in danger of death, presuming that both are equally desirous of receiving the Blessed Eucharist as frequently as possible. This brings us to the question which is the key to the solution of our correspondent's problem: "How frequently may a critically ill person *legitimately* (*or reasonably*) ask for Holy Communion after the first Viaticum?" It is impossible to lay down hard and fast rules because so many circumstances have to be taken into consideration, such as the distance the priest must travel, the num-

ber of sick persons in the same situation among his flock desirous of frequent communion, the proximity of the sick person to death, etc. Generally speaking, however, I am inclined to believe that if the distance is short, and the number of cases of this kind in the parish is small, a priest would be bound to bring Holy Communion at least two or three times a week to one desirous of this spiritual boon. Even if the distance to be travelled is great or the number of similar cases in the parish is large, the administration of Holy Communion once a week would not be too much to demand of a priest.

Treating this question, Fr. Davis, S.J., says: "Daily Viaticum should be received, if reasonably possible, for if daily Communion is ever to be urged, it is to be urged then. Nevertheless, the pastor who has a parish to serve, and perhaps several sick to visit, will be unable to administer daily Viaticum to all, unless the sick are very few. He may, however, find it possible to administer it once a week to each patient. Considering the immense help and consolation derived by the sick from the Blessed Sacrament, the pastor will be more solicitous in attending the sick than those who are well; to neglect the sick after the last sacraments have been administered is a serious neglect of duty" (*Moral and Pastoral Theology* [London, 1945], III, 228).

Apart from the question of obligation, the truly zealous priest will endeavor to fulfill the request of any of his parishioners approaching death and anxious to receive daily the strengthening food of Our Lord's Body and Blood.

REVIVAL OF EXTREME UNCTION

Question: If a person who has received Extreme Unction afterward commits a mortal sin, and then goes to confession, must he receive Extreme Unction again (even in the same danger of death) in order to obtain the effects of this sacrament when the hour of death arrives?

Answer: According to the more common teaching, Extreme Unction cannot be validly repeated as long as a person remains in the same danger of death (Cf. Aertnys-Damen, *Theologia moralis* [Turin, 1947], II, n. 549; Prümmer, *Manuale theologiae moralis* [Friburg Brix., 1936], III, n. 582). At any rate, such a repetition

is illicit, because of the explicit prohibition of the Church (Can. 940,§2). Hence, one who has sinned mortally after receiving Extreme Unction can receive its spiritual benefits again only through a revival of the sacrament after his return to sanctifying grace. It is the more common view that in the situation described by the questioner Extreme Unction does revive (Cf. Kilker, *Extreme Unction* [St. Louis, 1927], p. 50).

FRANCIS J. CONNELL, C.SS.R.

COLORED CINCTURES

Question: Are there any objections to wearing colored cinctures or must white always be worn?

Answer: The cincture may be white or the color of the vestments worn by the celebrant at Mass. The Congregation of Sacred Rites has given full approval to the use of colored cinctures.

Dom Roulin tells us that in Rome the cincture is often the color of the liturgical season or of the feast. In Spain, the cincture is usually made of white and red cotton thread or of white and blue thread. It may be cotton or of silk and while it may be of the color of the chasuble being worn, Dom Roulin says "it is best when made of white thread."

SCAPULAR ENROLLMENT

Question: I am contemplating enrolling a large group of my parishioners in the Scapular of Our Lady of Mt. Carmel. This ceremony is to take place in church. Would it suffice to induct one person and allow the others to place the scapulars on themselves? Just what is the correct procedure in this matter? After the enrollment can a medal be used in place of the cloth scapular?

Answer: A well-informed Carmelite Father informs the writer that in a large ceremony as contemplated by our inquirer it is in order to say the prayer once in the plural and invest all with the scapular. It is not necessary to repeat the prayer for each one being invested. After the investiture ceremony the cloth scapular must be used.

ORDO TO BE FOLLOWED

Question: I am stationed at a church staffed by a religious order having its own Ordo. Recently we had a celebration at which the Ordinary pontificated. There was great confusion about what Ordo to follow since out calendar differed from the diocesan Ordo. Which Ordo should have been followed?

Answer: Normally, the Ordo of the place is to be followed. Regular Orders approved by the Holy See having their own Ordo are to follow that calendar in the churches and oratories subject to them. An exception to the general rule, requiring all priests to follow the specific Ordo of the place in which they are celebrating Mass, is the privilege reserved to Bishops which permits them to follow their own Ordo.

KISSING BISHOP'S RING

Question: In the near future we are to have the sacrament of confirmation administered at our parish. The Bishop will confirm after he has celebrated the parish Mass. Do the people kiss the Bishop's ring before receiving Holy Communion? Do I instruct the people to kneel when kissing the Bishop's ring? Is there an indulgence attached to this ceremony?

Answer: At the time of Holy Communion the faithful kiss the Bishop's ring only if he extends his hand and offers the ring to them. When a Bishop is in his own diocese all kneel to kiss the Bishop's ring. In all other cases, as when there is a visiting Bishop, the faithful should bow and kiss the Bishop's ring as a mark of respect. Each time the faithful kiss the Bishop's ring they may gain an indulgence of fifty days.

CANDLE DIFFICULTY

Question: How many candles are required for exposition of the Blessed Sacrament? In an out-of-the-way church is it permissible to burn large votive candles, provided they meet all the requirements at Forty Hours' Exposition and thus avoid any danger of fire?

Answer: The Sacred Congregation is most positive that at least twelve candles must burn for public exposition of the Blessed Sacrament. During the Forty Hours' Devotion twenty candles are required.

To burn votive candles at the time of exposition is a bit unusual. However, if they fulfill the law as for the amount of beeswax and in specific cases as the one cited, no great objection could be raised. There is no prescription as to the size of candles since that will depend to a great degree on the dimensions of the altar and candelabra.

RESPONSES AT SUNG MASS

Question: At a *Missa Cantata* do the altar boys make the same responses as at a Low Mass? Also, do the deacon and subdeacon at a Solemn High Mass make all the responses of the servers?

Answer: The altar boys do not make the responses that are sung by the choir since it is not necessary to duplicate these responses.

Wapelhorst in his directions for the sung Mass says: "Respondent *saltem* ea, quae chorus non cantat." This statement seems to imply that the servers may make all the responses as at a Low Mass and should answer where the choir does not.

In the directions given the deacon and subdeacon of a Solemn High Mass, they are told not to respond whenever the choir sings. If that is true in the Solemn High Mass, *a fortiori* it should follow for the responses of the *Missa Cantata.*

NAME AT CONFIRMATION

Question: Is it necessary to take a new name at the time of Confirmation or may one use the same name given at the time of the Sacrament of Baptism?

Answer: Canon 761 of the Code states that a Christian name be given to a baptized person at the time the Sacrament of Confirmation is administered. However, there is nothing stating that a new or different name must be selected by the *confirmandus.* It is customary to take a new name for Confirmation but there is no law requiring it. Since there is no specific obligation the per-

son being confirmed may receive this sacrament under his baptismal name.

BOWING AT THE NAME OF JESUS

Question: When the celebrant is reading from the missal at the epistle side of the altar and the Holy Name of Jesus occurs in the Introit, Oration, Epistle, Communion and Postcommunion should he bow his head towards the book or the cross? When kneeling at the foot of the altar for the Divine Praises and the Leonine Prayers does the celebrant bow his head while pronouncing the name of Our Lord?

Answer: Whenever the celebrant of the Mass is standing at the epistle side of the altar and the name of "Jesus" occurs, he bows his head to the cross or to the Blessed Sacrament if It is reserved on the altar. If the word "Christ" occurs alone he does not bow.

Fr. Laurence O'Connell says that bows are not to be made unless they are required by the rubrics and he specifies that while kneeling we bow only where it is expressly prescribed, as at "*Veneremur cernui*" in the *Tantum ergo*. Others hold that there is a freedom to bow or not to bow at such times.

ASSISTANT PRIEST AT PONTIFICAL MASS

Question: Recently I was assistant priest at a Pontifical Mass and was informed that I should not have worn the stole; also that I gave the *pax* incorrectly to a Bishop present in the sanctuary. Please tell me the correct procedure.

Answer: At a Pontifical Mass the assistant priest (presuming he is not a monsignor) wears a surplice, amice and cope but no stole.

When the assistant priest receives the *pax* from the celebrant he places his hands under the arms of the pontificating prelate. When he gives the *pax* to a Bishop present at the Mass he again places his hands under the arms of the dignitary.

WALTER J. SCHMITZ, S.S.

Analecta

Recent issues of the *Acta Apostolicae Sedis* contain two Apostolic Letters to peoples suffering under the scourge of Communism. The first of these is directed to the hierarchy, clergy, and people of Rumania,[1] the second to all the peoples of Russia.[2]

Various Apostolic Constitutions provide for the creation of new ecclesiastical circumscriptions. Thus, a new diocese, Zipaquirá, is created in territory of the archdiocese of Bogotá, Colombia.[3] A new apostolic Exarchate of the alexandro-ethopian rite is created at Addis Ababa, in Ethiopia.[4] A chapter of canons is erected in the cathedral church of Ragusa.[5]

A new diocese, Wollongong, is created, in Australia, out of territories pertaining formerly to the archdiocese of Sydney and Canberra-Wollongong.[6] Similarly, a new diocese, Raigarh-Ambikapur, is created in India.[7] A new Vicariate, De Nuflo de Chavez, is created in Bolivia,[8] another called Lower Kagera, in Tanganyika, is created and entrusted to the secular clergy of that region.[9]

A new diocese, Jessore, is likewise created in India.[10] A Vicariate Apostolic of Kasongo is created in the Belgian Congo.[11] The Prefecture Apostolic of Mbulu is raised to the grade of Vicariate Apostolic.[12] A new diocese of Yullundur is created in India.[13] Similarly, a new diocese of Jalpaiguri is created in that country,[14] and an Apostolic Prefecture is created at Malda in the same country.[15]

Further activity in India includes creation of the diocese of Kashmir and Jammu.[16] In Pakistan a new Prefecture Apostolic, Haflong, is created.[17] The archdiocese of Santa Severina, retaining the dignity of archdiocese, is subjected directly to the Holy

[1] *Acta Apostolicae Sedis*, 44 (1952), 249 (Mar. 27, 1952).
[2] *Ibid.*, p. 505 (July 7, 1952).
[3] *Ibid.*, p. 441 (Sept. 1, 1951).
[4] *Ibid.*, p. 253 (Oct. 31, 1951).
[5] *Ibid.*, p. 256 (Nov. 10, 1951).
[6] *Ibid.*, p. 258 (Nov. 15, 1951).
[7] *Ibid.*, p. 393 (Dec. 13, 1951).
[8] *Ibid.*, p. 396 (Dec. 13, 1951).
[9] *Ibid.*, p. 397 (Dec. 13, 1951).
[10] *Ibid.*, p. 565 (Jan. 3, 1952).
[11] *Ibid.*, p. 444 (Jan. 10, 1952).
[12] *Ibid.*, p. 399 (Jan. 10, 1952).
[13] *Ibid.*, p. 446 (Jan. 17, 1952).
[14] *Ibid.*, p. 447 (Jan. 17, 1952).
[15] *Ibid.*, p. 450 (Jan. 17, 1952).
[16] *Ibid.*, p. 513 (Jan. 17, 1952).
[17] *Ibid.*, p. 515 (Jan. 17, 1952).

See, while its sole suffragan, Cariati, is transferred to the Metropolitan of Regio-Calabria.[18] The Falkland Islands are made a Prefecture Apostolic.[19]

The Prefecture Apostolic of Sarawak is raised to the dignity of a Vicariate Apostolic.[20] Likewise, the Prefecture Apostolic of North Borneo is raised to the dignity of Vicariate Apostolic.[21] A new Vicariate Apostolic, entrusted to the native clergy, is created at Nyundo in a part of the old territory of Ruanda.[22]

A new ecclesiastical province, Natal, is cut off from the province of Paraibo.[23] A new diocese, Marilia, is likewise created in Brazil, out of territory formerly belonging to Lins.[24] In that same country a new province, Manao, is cut off from the old province of Belem.[25] A new Prefecture Apostolic, Ibadan, is cut off from the territory of the archdiocese of Lagos.[26] A new Prefecture Apostolic, Madeni, is cut off from the diocese of Freetown.[27]

Decretal letters give the honors of sainthood to Bl. Antonio Maria Claret,[28] and to Bl. Maria Dominica Mazzarello.[29]

Letters Apostolic confer the title and dignity of a minor basilica on the church of "Conception de Praia" in Salvador in Brazil.[30] Similar letters declare St. Anne principal patron of the diocese bearing her name.[31] The church of Our Lady of Perpetual Help, in Puchheim, in the diocese of Linz is given the honor and privileges of a minor basilica.[32] A similar honor is given to the parish church of "*Tongre-Notre-Dame*," in the diocese of Tournay.[33] The same honors are given to two parish churches of the Assumption.[34] The Blessed Virgin, together with St. Joseph, is named titular of the basilica of the Friars Minor in Castro S. Elia.[35] Our Lady of Mt. Carmel[36] and St. Maria Goretti[37] are named patrons of towns.

[18] *Ibid.*, p. 516 (Jan. 26, 1952).
[19] *Ibid.*, p. 512 (Jan. 10, 1952).
[20] *Ibid.*, p. 568 (Feb. 14, 1952).
[21] *Ibid.*, p. 569 (Feb. 14, 1952).
[22] *Ibid.*, p. 571 (Feb. 14, 1952).
[23] *Ibid.*, p. 601 (Feb. 16, 1952).
[24] *Ibid.*, p. 604 (Feb. 16, 1952).
[25] *Ibid.*, p. 606 (Feb. 16, 1952).
[26] *Ibid.*, p. 609 (March 13, 1952).
[27] *Ibid.*, p. 610 (April 3, 1952).
[28] *Ibid.*, p. 345 (May 7, 1950).
[29] *Ibid.*, p. 553 (June 24, 1951).
[30] *Ibid.*, p. 358 (Oct. 7, 1946).
[31] *Ibid.*, p. 360 (Sept. 8, 1950).
[32] *Ibid.*, p. 362 (April 13, 1951).
[33] *Ibid.*, p. 363 (April 27, 1951).
[34] *Ibid.*, p. 261 (May 26, 1951); p. 266 (June 27, 1951).
[35] *Ibid.*, p. 263 (June 9, 1951).
[36] *Ibid.*, p. 264 (June 26, 1951).
[37] *Ibid.*, p. 262 (May 26, 1951).

The honors of minor basilica are also given to other churches.[38] St. Francis Xavier is named principal heavenly patron of the diocese of Joliet, Illinois.[39] The venerable Servant of God, Rosa Venerini, is proclaimed Blessed.[40]

Similar letters announce the naming of Our Lady as patron of territories, under the title "*Del Espino*,"[41] and under that of the Assumption,[42] as well as of that of Mt. Carmel.[43] Certain churches are also given the honors of minor basilicas.[44]

An internuniature is set up in Japan.[45] The Venerable Servant of God, Raphaela Maria of the Sacred Heart of Jesus, is proclaimed Blessed,[46] as is the Venerable Servant of God, Maria Bertilla Boscardin,[47] and the Venerable Servant of God, Antonio Maria Pucci.[48] Various Saints are proclaimed patrons: St. Bernardino Realino,[49] St. Mark the Evangelist,[50] St. Barbara.[51]

Likewise by Letters Apostolic the Constitutions of the Confederation of Monastic Congregations of the Order of St. Benedict are approved and confirmed.[52]

Letters were written to the General of the Society of Jesus, supreme moderator of the "Apostleship of Prayer,"[53] to Cardinal Ruffini, Legate to the plenary Council of Sicily,[54] to the Apostolic Delegate to South Africa, proclaiming the Blessed Virgin, under the title of the Assumption, Patron of the Union of South Africa,[55] to Felice Battaglia, Rector of the University of Bologna, on the occasion of the eighth centenary of the publication of the *Decretum* of Gratian,[56] to Cardinal Tedeschini, naming him legate to the Eucharistic Congress at Barcelona,[57] to Joseph Folliet,

[38] *Ibid.*, p. 401 (July 13, 1951); p. 403 (Aug. 17, 1951).
[39] *Ibid.*, p. 402 (July 16, 1951).
[40] *Ibid.*, p. 405 (May 4, 1952).
[41] *Ibid.*, p. 451 (June 9, 1951).
[42] *Ibid.*, p. 452 (July 13, 1951); p. 612 (Oct. 4, 1951).
[43] *Ibid.*, p. 615 (Oct. 29, 1951).
[44] *Ibid.*, p. 454 (Aug. 10, 1951); p. 613 (Oct. 29, 1951).
[45] *Ibid.*, p. 455 (April 28, 1952).
[46] *Ibid.*, p. 456 (May 18, 1952).
[47] *Ibid.*, p. 522 (June 8, 1952).
[48] *Ibid.*, p. 573 (June 22, 1952).
[49] *Ibid.*, p. 518 (Oct. 4, 1951).
[50] *Ibid.*, p. 572 (Oct. 4, 1951).
[51] *Ibid.*, p. 616 (Dec. 4, 1951).
[52] *Ibid.*, p. 520 (March 21, 1952).
[53] *Ibid.*, p. 365 (Oct. 28, 1951).
[54] *Ibid.*, p. 461 (Dec. 20, 1951).
[55] *Ibid.*, p. 410 (March 15, 1952).
[56] *Ibid.*, p. 368 (March 20, 1952).
[57] *Ibid.*, p. 463 (May 10, 1952).

editor of the review *Chronique Sociale de France*,[58] to Cardinal Aloisi Masella on the fiftieth anniversary of his priesthood.[59]

A letter was also written to the faithful in Germany, entitled *Katholische Jugend*.[60] Letters were written, too, to Cardinal Innitzer on the fiftieth anniversary of his priesthood,[61] to Charles Flory, president of the *Semaines Sociales*,[62] and to Cardinal Griffin on the occasion of the "Rosary Crusade" in England.[63]

Allocutions were delivered to the new representatives of the Republic of San Salvador,[64] to the delegates of the Society for Old Testament Study,[65] to the faithful gathered at Easter in St. Peter's Square,[66] to the delegates to the international congress of the *Federation Mondiale des Jeunesses Feminines Catholiques*,[67] to the delegates of the congress of the union of Catholic Women's organizations,[68] to those engaged in work for the missons,[69] to the delegates to the international congress in celebration of the eighth centenary of the publication of the *Decretum* of Gratian,[70] to the faithful gathered in Rome for the beatification of the Venerable Servant of God, Rosa Venerini,[71] to the delegates to the Italian national congress of conferences of St. Vincent de Paul,[72] to the faithful gathered for the beatification of Ven. Raphaela Maria of the Sacred Heart of Jesus,[73] to the doctors and nurses of Rome,[74] to the directors and members of the Children of Mary Sodality,[75] to the faithful gathered for the beatification of Ven. Maria Bertilla Boscardin,[76] to the directors of the Boy Scouts on the occasion of their first international convention in Rome,[77] to the members of the Academic Senates of the Universities of Rome and their students,[78] to the faithful gathered for the beatification of Ven. Antonio Maria Pucci,[76] to the new representative of the Dominican Republic,[80] and to

[58] *Ibid.*, p. 465 (May 14, 1952).
[59] *Ibid.*, p. 467 (May 18, 1952).
[60] *Ibid.*, p. 527 (May 23, 1952).
[61] *Ibid.*, p. 618 (June 29, 1952).
[62] *Ibid.*, p. 619 (July 7, 1952).
[63] *Ibid.*, p. 624 (July 14, 1952).
[64] *Ibid.*, p. 268 (March 25, 1952).
[65] *Ibid.*, p. 411 (April 10, 1952).
[66] *Ibid.*, p. 369 (April 13, 1952).
[67] *Ibid.*, p. 413 (April 18, 1952).
[68] *Ibid.*, p. 420 (April 24, 1952).
[69] *Ibid.*, p. 425 (April 28, 1952).
[70] *Ibid.*, p. 371 (April 29, 1952).
[71] *Ibid.*, p. 427 (May 5, 1952).
[72] *Ibid.*, p. 468 (April 27, 1952).
[73] *Ibid.*, p. 473 (May 19, 1952).
[74] *Ibid.*, p. 531 (May 21, 1952).
[75] *Ibid.*, p. 536 (May 22, 1952).
[76] *Ibid.*, p. 539 (June 9, 1952).
[77] *Ibid.*, p. 578 (June 6, 1952).
[78] *Ibid.*, p. 581 (June 15, 1952).
[79] *Ibid.*, p. 587 (June 23, 1952).
[80] *Ibid.*, p. 590 (July 11, 1952).

those who participated in the international conference on the duties of Catholics in international life.[81]

Radio addresses were made by the Holy Father on the proper formation of a Christian conscience in the youth,[82] to the clergy and people of Japan, at Easter,[83] to the faithful of Austria on the occasion of the celebration in the Cathedral of St. Stephen in Vienna which had been restored after the war,[84] to the faithful attending the first Marian congress, gathered from all South Africa at Durban,[85] to the faithful gathered for the thirty-fifth international Eucharistic congress at Barcelona,[86] and to the faithful gathered for the first national congress of Catholic Action in the Republic of Colombia.[87]

The Supreme Sacred Congregation of the Holy Office announces the prohibition of *opera omnia* of Andre Gide,[88] of *La Mère, Vie de Marie* (*Das Leben Marias*), by Robert Morel,[89] *opera omnia* of Albert Pincherle.[90]

On the occasion of this last prohibition the Holy Office reminds all the faithful to be mindful of the very grave obligation to abstain completely from the reading of books and periodicals which narrate, describe or teach, *ex professo*, lascivious matters. It likewise reminds those engaged in the training and education of youth of their very serious duty to protect them from such writings as from an insidious poison. Finally, it admonishes those who are in a position to control public morals not to allow such works, which try to upset the very principles and bases of natural propriety, to be printed and distributed.

The Holy Office likewise gives an instruction on sacred art,[91] and a further admonition on books dealing with sex.[92] In this admonition the Holy Office notes that the Holy See is seriously concerned over the number of authors who in recent times, in treating of conjugal life, frequently descend openly and in detail into each point involved therein. It is further concerned that some of them describe, praise, and advise the act known as "reserved embrace."

[81] *Ibid.*, p. 626 (July 23, 1952).
[82] *Ibid.*, p. 270 (March 23, 1952).
[83] *Ibid.*, p. 378 (April 13, 1952).
[84] *Ibid.*, p. 379 (April 27, 1952).
[85] *Ibid.*, p. 429 (May 4, 1952).
[86] *Ibid.*, p. 478 (June 1, 1952).
[87] *Ibid.*, p. 627 (June 20, 1952).
[88] *Ibid.*, p. 481 (May 24, 1952).
[89] *Ibid.*, p. 481 (June 14, 1952).
[90] *Ibid.*, p. 432 (May 20, 1952).
[91] *Ibid.*, p. 542 (June 30, 1952).
[92] *Ibid.*, p. 546 (June 30, 1952).

Lest, in a matter of such moment, which concerns the sanctity of marriage and the salvation of souls, the Holy Office fails in its duty, by express command of His Holiness, it seriously warns all the aforesaid writers to desist from such a course of action. It strongly urges all pastors to be very watchful in these matters and to make use of such remedies as may seem opportune.

Priests, in the care of souls and in the direction of consciences, are never, on their own motion or when asked, to presume to speak as if there were no objection to the "reserved embrace" on the part of the Christian law.

The Sacred Congregation of the Consistory announces the appointment of the following Bishops: Most Rev. Daniel Feeney, titular Bishop of Sita, and coadjutor with right of succession to Most Rev. Joseph Edward McCarthy, Bishop of Portland, Maine;[93] Most Rev. John J. Boardman, titular Bishop of Gunela;[94] Most Rev. William E. Cousins, Bishop of Peoria;[95] Most Rev. Robert J. Dwyer, Bishop of Reno;[96] Most Rev. Leo R. Smith, titular Bishop of Marida, and auxiliary to Most Rev. Joseph A. Burke, Bishop of Buffalo.[97]

The same Sacred Congregation issued a decree of dismemberment and annexation, in the case of Nueva Pamplona and Bertran.[98] It likewise changed the name of the prelature *nullius* of Rio Negro.[99] It further changed the limits of the diocese of Taubaté and of the archdiocese of São Paolo.[100] It also decreed the erection of the Church of the Sacred Heart in Rochester, New York, as a cathedral.[101]

The Sacred Congregation on the Sacraments issued a decree on the assigning of tribunals for the handling of cases of nullity of marriage in Newfoundland,[102] and in the new ecclesiastical province of Sherbrooke.[103]

The Sacred Congregation for the Oriental Church decreed that, so long as present conditions continue, the consent of the Apostolic See for the alienation of precious goods and of other temporal goods of the Church and in contracting debts and obli-

[93] *Ibid.*, p. 279 (March 4, 1952).
[94] *Ibid.*, p. 280 (March 28, 1952).
[95] *Ibid.*, p. 434 (May 19, 1952).
[96] *Ibid.*, p. 434 (May 19, 1952).
[97] *Ibid.*, p. 548 (June 30, 1952).
[98] *Ibid.*, p. 593 (May 3, 1952).
[99] *Ibid.*, p. 594 (June 10, 1952).
[100] *Ibid.*, p. 630 (May 3, 1952).
[101] *Ibid.*, p. 631 (June 21, 1952).
[102] *Ibid.*, p. 280 (Aug. 7, 1950).
[103] *Ibid.*, p. 281 (March 25, 1952).

gations is required if the price, within the Patriarchates, exceeds thirty thousand gold francs, outside thereof, exceeds fifteen thousand. Hierarchs subject to the jurisdiction of the Patriarch, and other religious superiors in the Patriarchates need the permission of the Patriarch if the price is between fifteen thousand and thirty thousand gold francs.[104]

The same Sacred Congregation established an ordinariate in Brazil for the faithful of the oriental rites.[105]

The Sacred Congregation for Propagation of the Faith established the boundaries of the Vicariate Apostolic of Zamora and of the Prefecture Apostolic of Canelos.[106] It also provided for dismemberment and union in the case of the Vicariates Apostolic, Keng Tung and Toungoo.[107] It also defined the limits of the Vicariates Apostolic of Stanleyville and Balduinville.[108] It decreed that the Vicariate Apostolic of Kivu shall henceforth be known as Costermansville.[109] It changed the limits of the dioceses of Queenstown and Umtata,[110] enlarged the territory of the Vicariate Apostolic of Barh el Ghazal,[111] and changed the name of the Vicariate Apostolic of Ruanda to Kabgay.[112] It also issued an instruction as to a suitable method for collecting funds for the missions.[113]

The Sacred Congregation of Rites issued decrees concerning the miracles involved in the causes for beatification of Ven. Maria Bertilla Boscardin,[114] Ven. Rosa Venerini,[115] Ven. Raphaela Maria of the Sacred Heart of Jesus,[116] Ven. Antonio Maria Pucci.[117] It also issued decrees for the introduction of the causes for beatification of the Servants of God, Michael Augustine Pro, S.J.,[118] Anna Maria Adorni,[119] Francesco Spinelli.[120] It issued decrees *tuto* in the cases of Ven. Rosa Venerini,[121] Ven. Raphaela Maria of the Sacred Heart of Jesus,[122] Ven. Maria Bertilla Bos-

[104] *Ibid.*, p. 632 (May 10, 1952).
[105] *Ibid.*, p. 382 (Nov. 14, 1951).
[106] *Ibid.*, p. 283 (April 12, 1951).
[107] *Ibid.*, p. 285 (Feb. 14, 1952).
[108] *Ibid.*, p. 435 (Jan. 10, 1952).
[109] *Ibid.*, p. 436 (Jan. 10, 1952).
[110] *Ibid.*, p. 595 (Feb. 7, 1952).
[111] *Ibid.*, p. 597 (Feb. 21, 1952).
[112] *Ibid.*, p. 596 (Feb. 14, 1952).
[113] *Ibid.*, p. 549 (June 29, 1952).
[114] *Ibid.*, p. 286 (Jan. 13, 1952).
[115] *Ibid.*, p. 288 (Jan. 13, 1952).
[116] *Ibid.*, p. 291 (Jan. 13, 1952).
[117] *Ibid.*, p. 293 (March 2, 1952).
[118] *Ibid.*, p. 385 (Jan. 11, 1952).
[119] *Ibid.*, p. 636 (Jan. 11, 1952).
[120] *Ibid.*, p. 638 (Jan. 25, 1952).
[121] *Ibid.*, p. 387 (March 2, 1952).
[122] *Ibid.*, p. 437 (March 2, 1952).

cardin,[123] Ven. Antonio Maria Pucci.[124] Decrees were also issued for the resumption of the cases of Bl. Vincentia M. Lopez Vicuña,[125] Bl. Joaquina de Vedruna,[126] Bl. Egidio Maria of St. Joseph,[127] Bl. Domenico Savio.[128] The Congregation further issued a decree concerning the new eulogies to be inserted in the Roman Martyrology.[129]

The Sacred Penitentiary decreed a partial indulgence of three hundred days, on the condition of at least a contrite heart, and a plenary indulgence once a month, under the usual conditions, for those reciting daily for an entire month the invocation: "*Domine, doce nos orare,*" (Lord, teach us to pray).[130]

The Sacred Roman Rota announces its sentences rendered in 1951,[131] and its decrees in cases otherwise finished in that same year.[132] It cites by edict: Henry Bozzo, defendant in the case concerning nullity of the marriage, Storci-Bozzo;[133] Joanne Kessler, defendant in the case Mannucci-Kessler;[134] Thaddeus Burzinski, defendant in the case Basili-Burzinski;[135] Hector La Perma, defendant in the case Perdomo-La Perma;[136] Diego Gonzales, defendant in the case Dardes-Gonzales;[137] Henry Woll, defendant in the case Castel-Chaix-Woll.[138]

The Pontifical Commission for authentic interpretation of the Canons of the Code answered certain doubts proposed. Asked whether the words of canon 1053 "*facta permissio transitis ad alias nuptias*" must be understood only of permission granted by the Apostolic See, or also of permission granted by the local Ordinary, the Commission answered in the negative to the first part, and in the affirmative to the second part.[139]

Asked whether the wives of the presiding officers of the individual States of a federation of States could be admitted with their cortege within the cloisters of men belonging to the regulars according to canon 598,§2, the Commission answered in the af-

[123] *Ibid.*, p. 438 (March 2, 1952).
[124] *Ibid.*, p. 488 (April 6, 1952).
[125] *Ibid.*, p. 482 (March 14, 1952).
[126] *Ibid.*, p. 483 (March 14, 1952).
[127] *Ibid.*, p. 485 (March 14, 1952).
[128] *Ibid.*, p. 486 (March 14, 1952).
[129] *Ibid.*, p. 489 (May 9, 1952).
[130] *Ibid.*, p. 389 (April 3, 1952).
[131] *Ibid.*, p. 297.
[132] *Ibid.*, p. 328.
[133] *Ibid.*, p. 335 (April 21, 1952).
[134] *Ibid.*, p. 440 (May 26, 1952).
[135] *Ibid.*, p. 494 (May 28, 1952).
[136] *Ibid.*, p. 495 (June 25, 1952).
[137] *Ibid.*, p. 598 (Aug. 6, 1952).
[138] *Ibid.*, p. 641 (Aug. 1, 1952).
[139] *Ibid.*, p. 496 (March 26, 1952).

firmative. As to whether this interpretation was declarative or extensive, the Commission answered negatively to the first part, affirmatively to the second.[140]

Asked whether, in view of canon 788, the command of the local Ordinary forbidding the sacrament of Confirmation to be administered to children who have not attained the age of ten could be sustained, the Commission answered in the negative.[141]

Asked whether, notwithstanding the provision of canon 1249, one would satisfy the law concerning the hearing of Mass if he assisted thereat in the place mentioned in canon 822,§4, the Commission answered in the affirmative.[142]

Asked whether the provision of canon 209 is to be applied in the case of a priest who, lacking delegation, assists at a marriage, the Commission answered in the affirmative.[143]

Asked whether the provisions of canons 197, 199, 206-209, on the power of jurisdiction, are to be applied, unless the nature of the subject-matter or the text or context of the law is contrary, to the dominative power which Superiors and Chapters have in religious orders and in societies either of men or of women who live in community without public vows, the Commission answered affirmatively.[144]

The Pontifical Commission for preparation of the Code of Oriental Canon Law was asked whether in virtue of canon 86,§1,2°, the pastor and the Hierarch of the place, within the limits of their territory, licitly and validly assist at the marriage of faithful of their rite even in places which are exclusively of another rite, so long as there is express consent from the Bishop, pastor, or rector of the aforesaid places. The Commission answered affirmatively.[145]

The same Commission was asked whether the interpretation given above was declarative or extensive, and it answered negatively to the first part, affirmatively to the second.[146]

The Secretariate of State announces the following appointments:

[140] *Ibid.*, p. 496.
[141] *Ibid.*, p. 496.
[142] *Ibid.*, p. 497.
[143] *Ibid.*, p. 497.
[144] *Ibid.*, p. 497.
[145] *Ibid.*, p. 552 (July 8, 1952).
[146] *Ibid.*, p. 552.

Protonotary Apostolic ad instar participantium:

Oct. 26, 1951, Rt. Rev. Msgr. Henry J. Wientjes, of the diocese of Reno.[147]

Domestic Prelates:

Sept. 18, 1951, Rt. Rev. Msgrs. George A. Gallik, Laurence A. Glenn, Elias E. Lemire, Aloysius L. Pirnat, John E. Schiffrer, Edmund J. Walsh, of the diocese of Duluth; Rt. Rev. Msgr. Michael Stack, of the diocese of Monterey-Fresno.[148]

Oct. 23, 1951, Rt. Rev. Msgrs. Bernard P. Mangan, and George H. Speltz, of the diocese of Winona.[148]

Dec. 13, 1951, Rt. Rev. Msgrs. Joseph A. Aughney, Francis J. Barta, Robert P. Burns, Joseph Falke, Floyd Fischer, John Hallinan, John Juricek, Joseph H. Osdick, of the archdiocese of Omaha.[149]

Jan. 2, 1952, Rt. Rev. Msgrs. John J. Brune, Jesse L. Gatton, George H. Powell, of the diocese of Springfield, Ill.[149]

Jan. 25, 1952, Rt. Rev. Msgrs. Joseph C. Burns, Robert E. Lee, James J. Mooney, Francis V. Murphy, of the archdiocese of Boston.[149]

Feb. 16, 1952, Rt. Rev. Msgr. Francis English, of the diocese of Winona.[149]

Feb. 19, 1952, Rt. Rev. Msgr. Henry Grigsby, of the diocese of Steubenville; and Rt. Rev. Msgrs. James E. Callaghan, Joseph F. Canfield, William J. Christian, Jeremiah J. Davern, Michael Dwyer, Alexis L. Hopkins, Joseph Osip, John Phelan, John Powers, Edward Quaid, Clement Shaughnessy, Martin Watley, of the diocese of Syracuse.[149]

May 1, 1952, Rt. Rev. Msgr. Thomas Kilfoil, of the archdiocese of Indianapolis.[150]

Secret Chamberlains Supernumerary:

Dec. 20, 1951, Very Rev. Msgr. Vincent Fucci, of the diocese of Brooklyn.[151]

Feb. 19, 1952, Very Rev. Msgr. Henry B. O'Donnell, of the diocese of Steubenville.[151]

May 6, 1952, Very Rev. Msgr. Francis Lally, of the archdiocese of Boston.[152]

Commander with Plaque of the Order of St. Gregory the Great, civil:

Feb. 19, 1952, Mr. Dominic Anthony Macedonia, of the diocese of Steubenville.[153]

[147] *Ibid.*, p. 295.
[148] *Ibid.*, p. 337.
[149] *Ibid.*, p. 500.
[150] *Ibid.*, p. 643.
[151] *Ibid.*, p. 501.
[152] *Ibid.*, p. 644.
[153] *Ibid.*, p. 502.

Commander of the Order of St. Gregory the Great, civil:

June 3, 1951, Mr. Warner Thomas Le Roy, of the archdiocese of Chicago.[154]

June 15, 1951, Mr. Bernard A. Kennedy, and Mr. William L. Murphy, of the diocese of La Crosse.[155]

Feb. 5, 1952, Mr. Charles Di Giulian, of the archdiocese of Washington.[155]

Knights of the Order of St. Gregory the Great, civil:

Nov. 25, 1951, Mr. Edward Connell, of the archdiocese of New York.[156]

Feb. 14, 1952, Messrs. William D. Boone, John Finnegan, James Fitzsimmons, Joseph C. Heard, Bernard McGuill, James F. Oden, of the diocese of Corpus Christi.[156]

Feb. 22, 1952, Messrs. James Barry, James Hessburg, Joseph McGillivray, Frederick Miller, Joseph Ryan, Francis Swietlik, of the archdiocese of Milwaukee.[157]

March 13, 1952, Mr. Joseph Gardella, and Mr. Ernest Nora, of the archdiocese of Chicago.[158]

April 9, 1952, Mr. Ariel Agemian, of the archdiocese of New York.[159]

THOMAS OWEN MARTIN

The Catholic University of America
Washington, D. C.

[154] *Ibid.*, p. 646.
[155] *Ibid.*, p. 340.
[156] *Ibid.*, p. 502.
[157] *Ibid.*, p. 342.
[158] *Ibid.*, p. 502.
[159] *Ibid.*, p. 647.

Book Reviews

MARRIAGE, MORALS AND MEDICAL ETHICS. By Frederick L. Good, M.D., LL.D. and Rev. Otis F. Kelly, M.D. New York: P. J. Kenedy and Sons, 1951. Pp. xvi+202. $3.50.

This could have been a good book. No one could question the need for a book on the subject here presented. It is an area in which many questions arise in the minds of priests, physicians and other workers in the field who need authoritative information. As indicated on the fly sheet of the book the authors would seem to be well qualified to make a real contribution.

Chapter I deals with "The Christian Concept of Matrimony" and consists of a presentation of the Catholic viewpoint on marriage. Chapter II is entitled "A Few Fundamental Principles of Morality." It is too brief to be of value to anyone who is not already familiar with these principles. Chapter III on the "Sexual Constitution" describes the anatomy and physiology of the male and female genitalia, puberty and adolescence and the climacteric. Chapter IV describes "Normal Conception, Pregnancy, and Labor." There is very little description here of the use of anesthesia and drugs in pregnancy and parturition. Chapter V deals with the "Complications of Pregnancy." Chapter VI continues the discussion of these complications and of "Other Pertinent Conditions." Chapter VII on the "Regulation of Conception" discusses the rhythm and other contraceptive techniques. Chapter VIII is entitled "About Psychiatry" and in general relates very little to the subject matter of the book. It does, however, present some Catholic viewpoints on psychiatry. Chapter IX deals with "Medical Examination and Testimony for Ecclesiastical Matrimonial Court Procedure." Chapter X deals with "Baptism and Extreme Unction."

The subject matter as outlined above indicates how thoroughly the material is covered and how useful such a book could be to those who must deal with these problems. Unfortunately the book does not measure up to what could be expected in many respects:

(1) It contains many technical errors.

(2) Most of its statements are made in a dogmatic manner and without proof.

(3) It has no index.

(4) There is not enough information on the fundamental principles of morality to inform the uninstructed. The authors should support

their opinions by stating the principles involved and showing how they are applied to a specific case.

(5) The case reports add little to the text and many of the cases reported are such a rare variety that they can have little interest to the general reader.

More specifically in regard to technical errors the following quotations are typical:

"These people are known as homosexuals. The results of recent research appear to indicate that the abnormality in these people is so profound that it not only influences in many cases the voice, the mannerisms, and sometimes the bodily contour and distribution of hair, but when constitutional may also be recognized by the examination of the relative amounts of male and female sex hormones in the urine" (p. 30). There is no scientific foundation for such a statement.

"This understanding also helps both priest and physician, since the general health of an individual depends, to a large extent, upon the proper regulation and control of sex life" (p. 31). The general health is much more dependent on other factors.

"The organs of reproduction consist of the ovaries in the female and the testes in the male. These are called the gonads and are the organs which serve the purpose of bringing together the germ cells (ovum and spermatozoon) and which provide a nest ('nidus') for the nutrition and growth of the offspring until ready for birth" (p. 32). The offspring does not develop in the gonads.

"The habit of masturbation is sometimes acquired innocently by young children, either accidentally or, unfortunately, by manipulation of the genital region in the effort to quiet the child" (p. 42). This does happen but as a method of acquiring the habit of masturbation it is hardly worth mentioning.

The material in reference to the thymus gland was referred to an endocrinologist whose comment was "The authors seem not to be familiar with the endocrine literature for the past ten years" (p. 45).

"Emotions in general, including sexual impulses, are responses of the sentient order and the result of the activity of the thalamic area of the brain" (p. 49). Without getting into a discussion of the whole subject of emotions which has no place in this review I would like to point out the confusion here between emotions and impulses and an ignoring of the intellectual aspects of the emotional response. There is also the implication here which is stated more frankly in the following quotation of what appears to be a materialistic approach to conscience and feelings. "The use of conscience as a guide is normally accompanied by feelings of self-approbation, shame, remorse, guilt, and

the like which are the result of the activity of the emotional center in the brain known as the hypothalmus."

"This period [menopause] begins at the age approximately forty-seven years and usually lasts a few years. As in puberty, the age of onset varies." The menopause means merely the cessation of the menses. The authors probably mean here the climacteric (p. 52).

"Today, with the proper use of female hormones provided by reliable drug manufacturers and used under competent medical supervision, all of these symptoms can be prevented or greatly alleviated in 99 per cent of women: the remainder are as a rule of an unstable type previously and expect trouble because it is the tradition in the family. Even in the latter type the hormone treatment produces relief" (p. 53). Very few clinicians have this high degree of confidence in the use of hormones and this statement here might easily lead a priest to encourage a patient to continue their use. It seems unduly naive to state that even in "unstable types, etc." hormones produce relief.

"Somewhere between the ovary and the fimbriated end of the tube, the ovum is met by the spermatozoa and one spermatozoon penetrates the ovum and unites with it to make a single cell" (p. 55). The usual teaching is that the spermatozoon and ovum meet in the middle of the fallopian tube. If the authors have proof otherwise it should be mentioned.

"One of the best scientific tests to determine pregnancy is the Ascheim-Zondek test better known perhaps as the rabbit test" (p. 57). The rabbit test is the Friedman test. The Ascheim-Zondek test is done with mice.

"Now that it is indisputably settled that ovulation in the human takes place 12 to 14 days before what will be the date of the next period if pregnancy does not take place, it is possible to determine fairly accurately in the woman with a regular cycle the duration of pregnancy" (p. 69). There is indeed much dispute concerning the date of ovulation and it may occur on any day in the cycle. In about seventy per cent of women it occurs 12 to 14 days from the first day of menstruation. Such positive statements are unwarranted on the basis of our present knowledge.

"To put it conservatively, fifty per cent of all pregnant women suffer at one time or another during their pregnancies from both nausea and vomiting technically termed hyperemesis gravidarum and commonly called morning sickness" (p. 69). It is difficult to believe that the authors mean to use these terms as synonyms. The very term "hyperemesis" indicates its severity.

"Today there are few who teach that neurosis plays any part in

the etiology of nausea and vomiting of pregnancy except in those cases where a patient has always been even before marriage, or as a child, of the neurotic type—that type who may force herself to vomit in order to excite the sympathy of her husband or to convince those around her that she is really sick. We do not look upon a case as being neurotic when the neurosis is entirely volitional" (p. 70). This is an opinion of the authors which would receive little support from most obstetricians and psychiatrists. The consensus is that much nausea and vomiting of pregnancy is neurotic in origin. The authors do not distinguish between a neurosis and malingering which may occur in a neurotic person but is not a neurosis. All would agree with their conclusion that it is not a neurosis when the symptoms are entirely volitional.

I have picked only a few of the many deviations from commonly accepted teachings. The authors may be correct in some of these assertions but since they differ from the accepted teachings they should state their proof. The authors are careless in their choice of words and because of this fail to make their meaning clear.

In addition to these erroneous statements there are numerous dogmatic statements made by the authors which if accepted as authoritative by readers can lead, at least, to erroneous beliefs on the part of these readers. As examples of these statements I would mention:

"Sex education in the schools, if to be given at all, should be given in conjunction with a course in physiology" (p. 50). There are many who would question this statement, particularly as to the advisability of sex-education being confined to the department of physiology. To many, instruction in the spiritual and moral values of marriage is by far more important than its mere physical aspects.

". . . we believe that if the rhythm method is rigidly followed, the result can be 100 per cent successful. . . . There is no charge for information about the rhythm method" (p. 152). No method of birth prevention is or ever will be 100 per cent successful. The rhythm method is quite effective in those suited for its use but even its most enthusiastic supporters realize it is not suitable for use by more than 80 per cent of women and that there is at least 15 per cent failure even in this group. The statement by the authors that the use of other means of contraception is continued because of a lobby promoted by the manufacturers of their items is too naive to be worthy of comment.

"We do not at all approve the use of devices for wear during menstruation which are made to be inserted into the vagina for the widely advertised purpose of avoiding 'embarrassment' when wearing bathing suits, evening gowns, and the like. Such devices destroy the physical evidences of virginity by their insertion and may, like anything inserted

into the vagina, furnish a stimulus to masturbation" (p. 42). This opinion deserves special comment both because of the widespread discussion of this subject and the effect which their opinion that vaginal tampons are likely to lead to masturbation may have on spiritual advisors. There is no genuine basis for this opinion. There is an extensive literature on this subject most of which expresses a contrary opinion. Once the tampon is in the vagina it is in a "silent area" and produces no sensation. The use of the tampon does not necessarily destroy the physical evidence of virginity.

In conclusion this critic must conclude that the book is valueless for those who have no previous medical training because they would not recognize its numerous technical errors and of little value to those who are medically trained because it does not contain an adequate discussion of moral principles and their application. It could be dangerous if taken literally because of the numerous unsupported statements which have no scientific basis.

JOHN R. CAVANAGH, M.D.

SIX O'CLOCK MASS. By Rt. Rev. Maurice S. Sheehy. New York: Farrar, Straus and Young, 1952. Pp. iii+190. $2.75.

Msgr. Sheehy, the author of the novel *Six O'Clock Mass*, has written much and on a variety of subjects, and always as a genuine priest of Christ. His many years of dealing with young high school boys, then with college students, and finally with those enlisted in Uncle Sam's Navy give him a wealth of information. These years of experience, coupled with his facility in handling words, his attractive style, and his unique presentation of ideas make him well qualified to write this novel.

Woven into varying incidents and narrations we find characters that live, are real and have a genuine appeal. We see depicted a kindly parish priest, his altar boy who is a baseball player, an Italian musician, a former ambassador, a retired general and his colored chauffeur. These characters all have spiritual problems which lead them to God through the Mass.

The theme running through the novel is the Mass, how and why this renewal of the sacrifice of Calvary draws people to God, to their church—even St. Jude's located in a large mid-western city. The author does not aim at a dogmatic treatise of theology in this novel, but rather he tells us in the prologue "my hope is to show the impact of the Mass upon their lives." And as one reads page after page he asks himself just what there is about the Mass, what compelling force

attracts these lifelike characters, these everyday folk, to St. Jude's at six o'clock in the morning?

Msgr. Sheehy's style is clear, understandable and readable, the dialogue is refreshing, lively and genuinely familiar, lacking any semblance of stiffness. From the beginning to the end of this attractive story Msgr. Sheehy does not let the reader forget that his one objective is to make the Mass a real, vital factor in lives of people who wish to live close to their God and Master.

WALTER J. SCHMITZ, S.S.

CATHOLIC POLITICAL THOUGHT 1789-1848. By Bela Menczer. Westminster, Md.: The Newman Press, 1952. Pp. 205. $3.75.

The author gives us in 57 pages a good introduction to the political problems at the beginning of the 19th century. After a general view of the temporal and spatial Christian Empire, he describes the movements of emancipation, or better, of false liberty, which burst into the revolution of 1789. He stresses the fact that the claims for liberty were erroneous because they ignored both a sense of responsibility and a sense of authority. The reader will find some inspiring thoughts throughout this introduction.

Then follows an anthology of some main texts of Joseph de Maistre, de Bonald, Chateaubriand, von Schlegel, Donoso Cortes, Balmes. We also find, however, texts of Balzac, who is never considered a Catholic author, and Metternich, who cannot be considered an orthodox believer and thinker. Moreover, Louis Veuillot is an author who wrote after 1848.

On the other hand, there are other outstanding Catholic writers of whom nothing is said. Why does Bela Menczer show only one direction in "Catholic Political Thought?" This is a partial picture of the matter.

R. KOTHEN

EDITH STEIN. By Teresia de Spiritu Sancto, O.D.C. New York: Sheed and Ward, 1952. Pp. viii+238. $3.25.

This is the story of a remarkable woman. It is a series of recollections rather than a formal biography assembled in a narration which is eloquent in its simplicity. The biography that does justice to Edith Stein, however, has yet to be written. Dr. Martin Grabmann, the famous authority on St. Thomas, had this to say:

Such a biography would reveal a miracle of cooperation between the grace of God and a soul of exceptional nobility, as well as being immensely

valuable to philosophy and Catholic mysticism. A philosopher of such depth, who advanced from Husserl to St. Thomas, and at the same time lived as a Discalced Carmelite in the spiritual world of St. Teresa and St. John of the Cross—this is as magnificent a combination of religious traditions as one could imagine.

Edith Stein was a leading figure in modern German philosophy, a recognized authority in Phenomenology, and a friend and assistant of Edmund Husserl at the University of Göttingen. But Edith Stein's earthly greatness did not end in the Göttingen of Herbart and Schopenhauer; nor was it to end in the contemplative silences of Teresa and John of the Cross. It ended in the gas chambers of Auschwitz on an August day in 1942 when Sister Benedicta a Cruce was murdered for a crime against the "enlightened" Germany of the Hitlerian era, a crime for which no imprisonment could atone and against the guilt of which there could be no defense. Edith Stein was a Jew. And she was the victim of a hatred that reached out beyond the confines of her native land into a Dutch cloister to claim her as a victim.

The story of her early student life in Breslau and teaching success in Göttingen; the poignant scenes in the Stein household of the aged Frau Stein, utterly unable in her fidelity to Judaism to see in her daughter's choice of Catholicism the fulfillment rather than the rejection of the ancient faith; the stir caused in German intellectual circles when Fraulein Doktor Stein entered Carmel; all of these are presented with simplicity and charm.

In Carmel Edith Stein continued her intellectual labors, the greatest fruit of which was the German translation of St. Thomas' great work, *De veritate*. But such work was to be short-lived. Fearing the growing Nazi frenzy against the Jews whatever their religious persuasion, Sister Benedicta's superiors transferred her to the Echt Carmel in Holland, where the Cologne Carmelites had kept a convent since the days of the *Kulturkampf*. A further transfer to Switzerland was planned, but on Aug. 2, 1942, Edith Stein was arrested by S. S. hoodlums and carried off to her destruction.

The news of Sister Benedicta's last days is quite fragmentary. She is supposed to have been seen from a station platform at Schifferstadt, in the concentration camp at Ravensbrück, and in the transit camp at Amersfoort. It appears certain that she died at Auschwitz in early August.

The significance of Edith Stein's life is not to be found only in her superb blending of intellectual astuteness and Christian asceticism. It is not to be found in the story of her heroic death, for her life story is more than a personal triumph over evil and injustice. This book

is a picture of our age, a picture of the abominations that can be committed by a "cultured" people without God, a picture of the nobility that can be discerned in a soul that knows and loves its God, and ennobles its natural talents in the subtle alchemy of that love.

ROBERT PAUL MOHAN, S.S.

CHRISTIAN GUIDANCE. By Edwin F. Healy, S.J. Chicago: Loyola University Press, 1949. Pp. x+245. $2.50.

This book is a sequel to two others by the same author—*Moral Guidance* and *Marriage Guidance*—and maintains the same standard of excellence. This is a work on the sacraments (excluding Matrimony, previously treated), adapted to the intellectual capacity of Catholics on the college level. Fr. Healy makes a practical point in the Preface when he tells us that parents should have a good knowledge of the sacraments in order to inculcate in their offspring an appreciation of these wondrous channels of grace; hence, this book is especially useful to college students, since most of them will eventually become parents.

One of the outstanding characteristics of Fr. Healy's book is the great number of theological points it teaches by suggestion in addition to the matter that is explicitly proposed. This is accomplished by the many practical cases presented throughout the text, and by topics for discussion added to each chapter. Some might object to the fact that in many instances the answers to the problems are not given. However, it is doubtless the mind of the author that the book will be studied under the guidance of an expert who will give the students the necessary enlightenment and direction.

Particularly worthy of praise are the initial chapter on the supernatural life, which the sacraments confer and foster, the clear and thorough discussion as to who may and who may not be baptized, and the excellent explanation of the seal of confession. Moreover, the entire work is worthy of commendation because of the clear and direct style of the author.

There are some inaccurate statements which, we hope, will be corrected in a future edition. The age for the sponsor at Baptism is thirteen, not fourteen years (p. 73), since the Code prescribes that the sponsor be one who has attained his *fourteenth year* (Can. 766, §1). It is not required for the private administration of Holy Communion to the sick (Can. 849, §1) that the minister be a priest *of the diocese* (p. 96). It is not certain that attrition based on the fear of punishments which God's providence may inflict *in the present life* suffices for the remission of sin in the sacraments of Penance (p. 153). However,